

The Two Worlds.

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PRICE ONE PENNY.

COME forth from the valley, come forth from the hill,
Come forth from the workshop, the mine, and the mill;
From pleasure or slumber, from study or play,
Come forth in your myriads and aid us to-day.
There's a word to be spoken, a deed to be done,
A truth to be uttered, a cause to be won;
Come forth in your myriads, come forth every one!

MY EXPERIENCES IN SPIRITUALISM, 1870 TO 1893.

By EDINA.

PART II.

PHYSICAL PHENOMENA.

As noticed in my last article, Mr. Alexander Duguid, trance and clairvoyant medium, of this city, was the person recommended to me for private sittings, and in the months of October, November, December, and January, 1889-90 we had a series of private sances with him in our home. The first two were restricted to my wife and myself, but later on other members of the family were admitted to the room. The first sitting took place in my business room, which I afterwards learned was not a suitable place for this purpose. But even on this, the first occasion of the medium's visit, two persons were most accurately described as being present, one an uncle of my wife, and the other a friend of my own of thirty years' standing, recently dead, whose personality was very marked, and who was stated by the medium to be much concerned about money affairs. Curiously enough, I had a letter from a firm of solicitors in Glasgow in the course of a few days thereafter, invoking my aid on behalf of the deceased's widow in regard to his insurance policy, and asking an affidavit from me as to the age of deceased, and from the tenor of this letter I was for the first time informed my friend had died intestate, and there were some difficulties about the disposal and realisation of his estate, thus bearing out the statement of the medium that this person was troubled about his money and affairs.

At our second sitting a week later we took the medium to the bedroom in which our boy had been born, and in which he passed away. Very soon after he had been in the room, Mr. Duguid put the question, Had we ever had a cradle of basketwork covered with chintz? This was a surprise, as there was such a thing in the house, and our child had often lain in it, but it had been laid out of sight for years. He then described a little baby lying in this cradle, tended by a sister who he said was still alive. Later he told us he saw this babe a stage older, and clad in a velvet suit, and that he was standing by us, and that his name was F—. Beside him stood a female figure, whose name he said was I—. The description of both was quite accurate, and referred to our boy and his aunt I—, who, we now know, has had charge of him since he entered the spirit land. Next followed an accurate description of my mother-in-law, also represented to be present, and a most accurate description was given of a very peculiar shawl she often wore during the later period of her life. A table was then got, and communication speedily opened up by means of tilts with these relatives. A series of test questions were put, and every one of them promptly and satisfactorily answered. As the séance proceeded we became deeply impressed with the reality of the phenomena, and before it closed we were enabled to receive more striking testimony of these abnormal communications from the unseen world by a communication made in trance through the medium, who was in the course of the sitting controlled by a medical man, or at least a person possessing knowledge of pathology, and capable of diagnosing and describing disease. This personage most minutely and accurately described the symptoms of a dangerous spasmodic affection of the throat from which my wife had suffered at intervals, and for which she had consulted throat specialists with little effect. The knowledge of the existence of the malady was confined to the family alone, and as Duguid had never been in our house till the occasion of his first visit above described, he was in entire ignorance of the matter. After

diagnosing the malady, the medical control specified the cure, which was a very simple one, and in the course of a very few days thereafter the throat affection entirely disappeared under the treatment ordered by the "spirit doctor."

This closed a remarkable sitting, and on the suggestion of Mr. Duguid the family arranged to sit nightly for the purpose of development and receipt of messages by the table. In this we were very successful, and it soon became evident that more than one member of the family possessed considerable mediumistic power. It would be too long a story to give in detail the unique, and I might say, marvellous success which has attended our investigations into spiritual phenomena during the last four years, but I shall attempt briefly to summarise them under the several heads, and will deal first with physical phenomena.

(To be continued.)

THE LIFE BEYOND.

EXPERIENCES OF A DISEMBODIED SPIRIT.

CONTRIBUTED BY PHILO-VERITAS.

CHAPTER II.

(Communication of December 13, 1889, continued.)

W. M. P.: You ask, "What was the next chapter in my life's history after finding myself in the new state?"

I did regain strength, and left the building in order that I might meet with some with whom I could commune, if I could find them, for I had realised that I was alone, and after the departure of the lovely form I saw none but myself, and could hear nothing save the echo of my own voice, which became so intolerable that I sought for some method of escape. While pondering over the position a majestic figure drew near and said to me, "If you will follow me I will conduct you and introduce you to some who are like unto yourself, and with them you will consort, and will have your life and being until I come to you again."

I was only too willing to escape from the unbearable ennui, and I asked the one who proffered to be my guide, "Where is the heaven which I thought I was entitled to enter, and which was to be my privileged inheritance as one of the mighty throng of the redeemed?" The response came thus: "The heaven such as you conceived exists not in space, nor is it subject to the laws that govern time; but heaven will be yours when you have passed through certain states and experiences that you had not anticipated. You have now to begin the work of learning, and you must enter on the study of the laws of that state of life upon which you have now entered, and as you attain the knowledge you will discover that 'Heaven' is not attained by one bound from an earthly embodied existence. It is a state with which the Angelic forms of life are alone conversant."

After hearing this you may be sure a great change came over my views and feelings. Propelled by some power that I could not control, I went with the majestic being who had become my guide and counsellor. We traversed space without any apparent effort, and after arriving at a certain place I saw a great concourse of people, into whose company I was introduced. Some I recognised, others I could not, but there seemed to be a communion of thought, and I felt that I was at "home" at least, if it was not a heaven such as I had imagined. My guide then disappeared, and I was left to choose my companions and occupation. Surrounded by these companions we had frequent converse, and what do you think was the subject of such converse and interchange of thought? Strange, but true, we could not converse upon that which I now realise was the experience of our earth existence. The memory of that state was weak, and we had then no power to connect our past history with present experiences. I, however, realised that I had to begin *de novo*, for the past was as though it had not been, so obscure was the recollection relating thereto, and on this account I had not much to unlearn; and if you will believe me, I should not know that I had passed through an outer

earthly embodiment were it not for the strange and incomprehensible experience that is mine while in the present state and conditions, in which I am conscious of the diversity between my state and yours; and it is while in contact with you that I can once more realise in some measure the consciousness pertaining to an earthly state of existence, such as is now yours and once *was* mine.

When in earth life I had persuaded myself that the return of a spirit who had once lived in an embodied condition was not possible, and, if such could be, any message it might bring, unless it was in accordance with Holy Writ—as I understood and interpreted it—should be spurned, and the spirit messenger treated as the devil or one of his emissaries. But, oh, that I had known your experiences when a man in earthly life as you are now, for I think I should have been saved from that which I have experienced since I left the body. I had thought and taught that the believer in Christ after death would go to heaven, where sighing and suffering would be done away with for ever, and that there would be no more death, but my own experience has falsified the first part of this, for I have both suffered and sighed. As to the other part, I have witnessed the departure of many with whom I have consociated since I entered this sphere of life; they are gone and lost to my view as those are to yours who have passed what is called the “gate of death,” and it appears to me that I can only compare it to death, so that I find that even death (or separation) is not unknown here, on this side of the grave, and the fact that I have witnessed the removal of so many brings me to the conviction that I also shall have to pass through the same transition. What then? Will that change be like unto that which I have already experienced, which was, indeed, a leap into the dark?

You ask me what is my manner of life, and what kind of place (plane is the word you use) it is that I am in? I can recall the memory of the past, and I remember that I used to exclaim with reference to believers that “there shall be no night there.” But if the state I am in is not night then I know not what night is. No light of the sun illumines that which I conceive as day. There is not even the light of the moon to reflect the rays from the glorious orb. No sun, no moon, and without these luminaries I can only characterise my position as night. But how comes it that my experience has also falsified that which I so fervently proclaimed as the inheritance of the saved and redeemed?

You know it was my forte to dwell upon the beautiful. Oh, that I could but gaze upon the beautiful and realise the truth. I see but little of the beautiful in the forms of life and surroundings with which I am conversant. There is nothing that attracts me, and “Oh, that I had the wings of a dove, then would I fly away and be at rest.”

Ah! The one who is with me, and by whose aid I am here, tells me “that this aspiration is a flower, in which, and by which the beautiful and true can be traced, and that this blossom is the promise of a fruitage that I myself shall realise.” If I can only realise it by passing through the experiences that I have witnessed in others then I will hail the approach of that change, and, speaking from the remembrance of the past, I will sing, “O death where is thy sting, and where's thy victory, boasting grave?”

I am quite aware that the Being who brought me here is diverse from me both in form and state, and in his presence I feel myself a little child. Speaking to me with a voice which is harmony itself, he tells me that “what I know not now I shall know hereafter, and that I shall be transformed into a form like unto his own, and that as he is so I shall be.”

I will indulge the hope that so it will be, and that the hope will be lost in the fruition of experience that will, sooner or later, be mine. How soon or late I know not; but this I do know and realise, that there is a Power that I know nothing of which fixes and determines the position of all who pass from earth, and I am assured that this very experience, by coming into contact and consciously communing with you, is a step gained in the progression which, for the first time, I have consciously commenced, and for this permit me to express the thanks that are due, and I will anticipate a time (shall I say? No, a state) when the communication, which was so suddenly broken off, shall be resumed under brighter and better conditions.

I have thus given you in brief a bare outline of my own personal experience since I left the mortal form, and you can fill up the details of the picture for yourselves. I am now summoned away, and will say adieu to the earth I once

loved so much, and all hail to a state which draws nigh, and, realising which I know that I shall find the heaven I have sought for, and which will be mine.

(To be continued.)

SPIRITUALISM: ITS LIMITATIONS AND SUGGESTIONS.

(Continued from page 436.)

SPIRITUALISM found another of its obstacles in the attitude of a class of people who took everything according to fashion. If Spiritualism were fashionable it was good. If it were not fashionable it was not good. They were somewhat in the position of the woman who chided her daughter for doing something wrong. The daughter pleaded for forgiveness, admitting that she knew what she had done was wicked. The mother, not mollified by the apology, said “It is worse than wicked; it is vulgar.” There was a class of people who considered that Spiritualism was worse than wicked—it was vulgar; and, so long as pride of place, so long as social cant and class prejudice could be permitted to warp the reason and ossify the judgment, and so prevent a realisation of the fact that truth is above and beyond party, and place, and clique, so long would this be one of the limitations. But there was one other limitation worse than all the rest, perhaps it was the ignorance manifested by returning spirits themselves. “What, are you going to sap the very foundations of your Spiritualism by asserting that returning spirits are ignorant?” “Yes, oh yes.” “But is not that dangerous?” “Oh, no; the truth is never dangerous.” There was an explanation, however, that in justice should be placed before the audience. Those returning spirits who manifested ignorance only brought back to the world the ignorance they took with them when they died, and if, said the lecturer, we may add a sort of postscript of the feminine kind, there is another very important limitation in the improper cultivation and development of what is called mediumship.

There were certain gross superstitions pertaining to mediumship that required to be eradicated. One was that the medium, directly he or she came under the control of spirit intelligence, should surrender himself or herself entirely to their counsel and direction—to shut one's eyes and open one's mouth, and take what the “angels” liked to send. Yet it sometimes happened that you would not send one of those angels (if still in the flesh) with a letter to your next door neighbour, feeling sure that it would be properly delivered. A man had no right to surrender his intellect and his will to any person, whether in the body or out of it, without the firm conviction that they would be rightly used. When one had tried, and tried again, the spirits who came, and felt sure that they could be relied upon, then and then only might one walk hand in hand with them.

Then there was the superstition that because a person had gone into the spirit world he knew everything. Sometimes they do not know as much as you do; sometimes they know as much as you do; sometimes they know a little more; but to suppose they have solved all the problems that have vexed the minds of philosophers for ages, when they have only been dead six weeks, is such a perversion of common sense and experience of the after life that if it were true it would be a more formidable problem than any of those that now came under consideration.

It was not to be inferred for one moment that the limitations suggested were immovable. Nothing of the sort. As knowledge grew from more to more, as man rose out of his lower self into the higher realms of action and thought, these limitations would disappear. Brotherhood would become a fact, and clarity of mind and purity of soul would be the characteristics of human kind; universal love and justice would sway the affairs of men. These things would come, were coming, and just so much as those present lived, loved, and practised these principles, so much was the coming of that time hastened and helped forward. To-morrow rested upon to-day. If they were faithful stewards, then to-morrow would bring the fruition of that faithfulness which they to-day manifested.

And now for the suggestions of Spiritualism. They were indeed great, glorious and beautiful. There was the suggestion of immortality. “Ah,” cries one, “I am immortal.” “Well, yes, presumably.” “What, are not you quite sure?” “No, not quite sure. Do you believe you will live to-morrow?” “Oh, yes.” “But you cannot be quite sure about the future. You can only be sure of the present moment. But that uncertainty does not detract from your present happiness,

does it?" "Oh, no; I enjoy life as I go along." "Yes, but every day you carry with you a doubt of to-morrow. You only know you have lived until now. When you die, return to consciousness, find yourself in the second stage of your career, you know you have got through this life. But nobody knows whether he will live *for ever*, because nobody *has* lived for ever, and supposing any one had lived for ever, it would cease to be for ever!" But you may rationally and reasonably argue the continuity of consciousness, and inferentially you can argue that so long as that which is the source of consciousness exists, consciousness will also continue to exist. And if you fall back on a still subtler principle, and affirm that human beings are embodiments of the human principle in the consciousness of the universe, that you are part and parcel of the essential life and being of the universe, then you can argue thus—that so long as the source of your existence continues to exist, you, having that nature in yourself, will also continue to exist—that so long as God lives, you will live. Man continues because God and man are but opposite extremes of one and the same life and being. Here then, the lecturer stood, firmly grounded on the doctrine of the innate and immanent immortality of the human soul.

"When I get into the spirit world," says some one, "oh, what a happy life that will be. No cares, no pain, no sorrows!" That, it might be replied, is a very hasty conclusion. What have you done to lay up for yourself such felicity? Have you spoken kindly words, done gentle self-sacrificing deeds, or have you lived carelessly or indifferently, thinking only of yourself, striving only for your own advantage? If this last, the prize of peace and happiness would not be yours until you had earned it. If you have lived a life of faithful and kindly service and honest labour—if you have done your best while here, you will never bother your head about happiness beyond what comes from the faithful performance of duty. The earnest liver finds his happiness day by day, and thinks nothing of to-morrow that he may win for himself a crown of roses when the next day comes. Yet, nevertheless, life "over there" was a brighter one for the most of mankind. Those in that life—the loved and lost—came back and greeted you with fondest affection. In that life the joys and hopes that seemed to have fallen blasted by the wayside here, suddenly assumed a new vitality, and came back to you radiant with a new promise. In that life the problems that harassed, the burdens that oppressed, the cruel tyranny of the world would be left behind. Man there would grow in mind and soul, endowed with all things that make life grand and beautiful—personality, consciousness, and individuality, all the elements of the moral and spiritual nature. There the seeds of human character would germinate and blossom into fulness and beauty; and every lofty dream, every exalted aspiration, every divine ideal would be more than realised. There men would become as gods, be with the gods, live, think, and act like gods, and even those sublime altitudes would only be a prophecy of yet greater things. Eternal progress for all mankind—in other words, the doctrine of evolution applied to the eternal development of humanity, as well as to the unfolding of worlds and their physical condition. Ah, these suggestions of Spiritualism took one's breath away—to live for ever, and to be for ever unfolding in grace and godliness.

Yet there was a deeper suggestion in this even yet. Remember that when you had reached the loftiest height the most vigorous imagination was capable of conceiving to-day, at that height, great and glorious as it might be, you might find many a one who at one time had been only a commonplace personality, placed here in this physical world; it might be a poor little grimy-faced, shock-headed, shoeless, and almost clothesless child of the street in this great London of yours. It might be a philosopher, wise and thoughtful; a poet singing sweetest songs; a great reformer striving for the uplifting of the world; but whatever he was, or whatever his state, he was at one time only a human being like yourself, for the human soul contained the promise and possibility of the most exalted states of being, the potentialities of beauty in its highest forms, of divinest love, of supremest happiness in the infinite beyond. Contrast this with the little "six by nine" heaven in which you had been wont to believe, where you were to be engaged in eternally telling the Lord how good he was, which no doubt he knew well enough before. Recognise that the law of evolution runs through the entire realm of being, and then you could see how grand and sublime the one, how small and

insignificant the other. Something of that better world's happiness, something of its order and harmony could be and must be established amongst men, because, being immanent in the universe, it would of necessity be evolved in the material progress of humanity, so there was hope for the world, hope for the universal brotherhood. The suggestion that this Spiritualism offered finally was that you have within yourselves the elements of divinity, you have the master-key that could turn back the locks of knowledge, and bring you face to face with truth. Ignorance, superstition, bigotry, prejudice—the limitations—would be removed entirely by and by, and wheeling into line with the spirit of the age Spiritualism would take its true place, would be hailed as the liberator, the uplifter of the fallen, an illuminator of the darkness, the solver of the problem, the foe of all superstition, the friend of all right, truth, and goodness. It would bring man into harmony with the principles and truths of God, make religion a divine reality, having reference not only to God, but to man as well. It would bring that peace on earth and goodwill towards men that poets had dreamed of and prophets foreshown.

Do your part (said the lecturer in conclusion), do your part to reduce the limitations that prevented the extension of the glorious gospel; do your part to live the teachings of this sublime philosophy, so that the world may say, when it looks upon your lives, "It must be good to be a Spiritualist, for the fruit of the tree of their living is fair to gaze upon, and pleasant to our taste."

THE MYSTERIES OF RAVENSWOOD.

A PSYCHICAL ROMANCE.

By W. A. CARLILE.

CHAPTER XV.

"COME here, Frank, and see this sunrise," I said. "I am sure you haven't seen anything to surpass it in all your travels!"

"Very beautiful, indeed," said Frank, as he came to the window and stood by my side. Then he gave a start, and said—

"What is that, uncle? It looks like a ladder."

I looked to where he pointed, and I saw that close to us, and leaning against the window-sill of the picture gallery, was a short ladder. We hurried to it, and Frank quickly ascended the rungs of the ladder. Then, turning round at the top, he said, in an agitated voice—

"The window has been forced."

I stepped back and looked up. The window that I had carefully shut the evening before was now wide open, while the shutters that I had so carefully fastened were flung back.

Frank climbed in over the sill, while I went round through my study to the picture gallery.

By the time I reached it Frank had shut the window, and, as I entered, he pointed to one of the panes of glass, or rather to what should have been a pane of glass, for the glass was gone.

A closer inspection showed us that the pane had been cut bodily out, and, by means of a piece of paper covered with pitch, it had been noiselessly removed. Then a hole had been drilled in the shutter. By means of this the bar had been released, the shutters thrown open, and a passage made for the intruders.

Frank and I then went through the other rooms.

The gamekeepers heard us stirring and came out. They were soon made acquainted with the facts of the case, and as they accompanied us in our search through the house they assured us that they had not heard any suspicious sounds during the night.

We found that the butler's strong room had been forced, and all the plate been abstracted.

On our way upstairs I noticed that some massive silver candlesticks had also disappeared. On hurrying to the safe which adjoined my room we found it standing open and all the contents gone.

In fact, the more we examined the greater seemed the loss.

The house had evidently been ransacked in a most methodical and leisurely way, and it was exasperating to think that while Frank and I had been chatting so pleasantly, these scoundrels had been within a few feet of us making free with my property.

Such expert thieves were evidently no novices. It was very probable that they would have left no clue for the

detective to follow, and thus I gave up all hope of ever seeing my property again.

If it was from them that the detective had anticipated danger to me personally, it was obvious that, in all probability, I owed my life to Frank for having come to me that night.

Then I hastened to Clara's room. She was much better, and received me with the bright and loving smile I knew so well of old. As I did not want her to have any shock, I resolved there and then to tell her nothing of what had happened, but to remove her at once from the dangers that surrounded us. I therefore called the nurse out of the room, and, after telling her of the burglary, enjoined secrecy upon her as far as her patient was concerned.

Before many hours were over the detective appeared upon the scene. He must have had some means of getting the earliest information by telegraph, for he came down with the first train from London.

His first words to me were—

"Allow me to congratulate you, Colonel Marston, on having got off so lightly. You see I was not mistaken when I advised you to be careful, though I could hardly have anticipated such a thorough-going robbery as this when the thieves knew well that the house was guarded."

While the sergeant was speaking I led him to the window that had been forced. He gave a quick glance at it, and then, turning away, looked carefully round the room.

"What was your dog about all this time? I see you have got him here."

He walked over to Leo, whom I had quite forgotten. The St. Bernard was lying quietly, as if asleep, in front of the picture of Lady Clarissa, and he was partly hidden by the shadow of a heavy oaken table beside him, as he lay with his head resting on his outstretched paws.

The detective went closely up to him, and gazed at him for a moment. Then, turning round, he said—

"I thought so. Your dog is dead."

"Dead!" I said incredulously, as I crossed the room to the outstretched Leo.

There was no doubt about it. Poor Leo's head had been split almost in two by a powerful blow from some sharp instrument, and his death must have been instantaneous.

Then, as I gazed upon his grand and massive form, now stiff and cold, I wondered how any one could have struck such a cruel blow without being torn to pieces in the act.

The detective stooped down and drew from under the table a small but sharp axe. It was richly embossed with silver, and had been borne at the saddle-bow of one of my knightly ancestors.

"Where do you usually keep this?" he enquired.

"In the entrance hall."

"Do you know when it was last there?"

"Well, by a very curious coincidence I am able to tell you," I replied. "Last night when my bodyguard of keepers arrived, I received them in the hall. As I was talking to them I noticed that one of them, Marlowe by name, had his gaze fixed upon this axe. I therefore took it down and handed it to him for examination, after which I replaced it on the rack again."

"Now then," said the sergeant, changing the topic, "suppose we go and have a look through the house, and you can tell me what you have lost."

We at once set out on our tour of inspection. Here a richly-mounted clock was gone, and there a silver candelabrum had been wrenched from its place. Now it would be an inkstand inlaid with gold, or a valuable letter-weight, and then it would be a miniature set in pearls, or a paper-knife inlaid with emeralds or rubies.

Nothing seemed to have escaped the robbers, and what I did not miss I was promptly reminded of by the sergeant, who seemed to know what was in the house better than I knew myself.

At last we came to the safe.

It stood in a small room which had two doors. One of these doors opened into my bedroom, the other into the passage. We entered the small room by the latter, which I had found standing open on my previous tour of inspection.

"Oh," said my companion, "they had an easy task here. I see the key is in the lock, and so every convenience was provided for them. Where is this key usually kept?"

"There are two keys," I answered. "One of them is always in my possession," and so saying I produced it from my pocket.

"That evidently is not the key. Who keeps the other one?"

"My niece keeps it," I answered with a sinking heart, "but how it got here passes my comprehension."

"That we must find out," he said quietly. "However, as we can do no more here, let us go and take a seat in your drawing-room. It is a large room, and nobody will be able to overhear what we are saying there."

When we had seated ourselves he began—

"Can you tell me anything of this gamekeeper, Marlowe? I suppose you are aware that your night-nurse is also called Marlowe, and, in fact, that she is his wife?"

I had not known previously of the relationship, and said so.

"The key of the safe has apparently been abstracted from Miss Marston's room, for she would be sure to keep it there. In that case the nurse must have had access to the key."

I breathed more freely as I saw that suspicion was not falling upon Clara, but, as I did not want to be unjust, I said—

"But, sergeant, the nurse you speak of was highly recommended by the doctor, and he would not send a thief into the house."

"He mightn't have known her real character, and I have no doubt she is quite as good a nurse as he said. Believe me, Colonel, you never know what people are capable of doing until they have actually done it, so her character doesn't count for much."

(To be continued.)

A HOSPITAL INCIDENT.

By ERNEST.

ON a bed in the accident ward of a large London hospital, lay a middle-aged workman moaning in the last agony of pain. He had been knocked down by some runaway horses, and had sustained mortal injuries to his head. Beside the doctor, a short-spoken, stern-looking man, and the nurse, there stood near the bed a busy city man and a young clergyman who had witnessed the accident, and had helped to convey the dying man to the hospital.

"It is terrible to see the poor fellow suffer so," said the city gentleman to the doctor, who stood there unable to give much relief. The doctor did not answer; he merely shrugged his shoulders, but did not remove his gaze from the half-conscious sufferer.

The young clergyman's pale face was full of anxiety. "And who knows if he has made his peace with his Saviour?" he murmured, moving near the bed. He knelt down and took the man's hand, which was nervously twisting and folding a corner of the sheet. "Shall I pray with you?" he asked. "I am a clergyman. Are you ready to meet your Saviour, and do you believe that your sins are washed out by His blood?" He spoke rapidly, as though accustomed to this routine of speech.

The doctor laughed harshly; there was no merriment in the sound. The curate's pale face flushed. "My dear sir," said the merchant, laying his hand kindly on the young fellow's shoulder, "don't bother a dying man with creeds and dogmas. Let him die as peacefully as possible."

"Aye, sir, you are right," muttered the nurse. "I've seen many die here; but when a man is in such pain, talk like that won't do him any good," and she smoothed the pillow with gentle hands and wiped the cold sweat from his brow and temples.

The clergyman looked up sternly, yet there was a pathos in his troubled eyes. "Shall I let him die without the peace which the thought of Christ's great sacrifice will bring him? He must think of his sins and ask for pardon, that he may not find himself condemned to eternal punishment." And he again spoke to the man stretched before him in helpless agony, who only turned away his head, moaning.

"I can't stand by and hear this," said the merchant, and made a movement as though to go. The doctor smiled grimly. "Don't trouble about it. That man's power to hear and think are gone, and so this rubbish won't affect him." At this moment the workman's wife rushed up the ward, shrieking and calling his name. With one movement of her arm she thrust the strange clergyman aside. But now a sudden change came over the dying man's face. The eyes opened, gave the wife one look of recognition, and then closed in death.

The doctor moved away; for him there was no more to study, and therefore he felt no further interest. The nurse tried to comfort the poor woman, whose grief was terrible, but noisy. The clergyman also spoke to her, asking about her husband's spiritual state. Between her sobs and choking words to the dead, she said, "I don't know if he ever went to church—that don't matter to me. He was good to me and his children, and God knows that. . . . Perhaps he didn't think as you good parsons; leastways, he never talked about it. He read lots of books and things. Oh! and he's gone; and what will become of me and the bairns?" And she continued her wailing and crying.

The clergyman saw he could do no good; baffled and sad, deeming himself something of a martyr, he left the hospital. The merchant lingered on, his heart stirred by sympathy. He spoke a few words to the nurse and gave her some money for the poor widow. Then he walked slowly and thoughtfully from the ward. On a landing he encountered the doctor, who gave him a nod, and said to him with a sneer, "Pity there's no rule to keep religious maniacs out of this place. They murder many by their talk of sin and damnation."

"Well," said the other, "it is dreadful to hear such talk as we've heard just now, but if a man has a creed like this clergyman perhaps he does get some sort of comfort from hearing him talk about an atonement for his sins."

"Then you tell me that man will come to life again when the trumpet blows?" asked the doctor, eyeing the merchant with a look of keen, condescending amusement.

"No, certainly, I don't think that; at least, if there is a future after death, then he lives already, but—"

"Oh, bosh," said the doctor, impatiently. "I've no time to waste on such theories, you are almost as bad as the other fellow." He smiled half sadly and disappeared.

Out in the street the merchant met a friend, to whom he related the scene he had just witnessed. "I felt sorry for the curate," he concluded, "his motive was good, and he but did his duty from his own point of view."

"I wonder if a dying man—supposing he holds the opinions of that clergyman—I wonder if he really can find comfort in the thought that another has borne the punishment which he himself merits?" asked the merchant's friend, a venerable-looking old man, editor of an agnostic journal.

"I can't tell," answered the other. "I don't think it would comfort me. Is it not fearful, man, to think that any one can be so blind as not to see that he is responsible for his own actions, that as he has sown so must he also reap? Of course, you and I don't agree on these matters either, but we can discuss them."

"What is your conception of the next existence, if there is one, and how do you settle the point of good and evil worked upon earth?" asked the old man slowly.

"Surely the after-life begins at the moment of what we call death. I believe, too, that Jesus suffered to show us how to live and die, and because we sinned, for had mankind listened to his words there would have been no need for all his suffering. He did not die to undo our sins, that is to me a horrible doctrine, degrading to a just God and all mankind. God may forgive, but He cannot thereby blot out the consequences of our actions, and if Jesus was God or a part of God, is it reasonable to suppose He required the sacrifice of Himself or a part of Himself, to make us irresponsible for our sins? And granted God was willing to let Jesus suffer our punishment, would it be fair that after that we still suffer punishments, even in this life? The law of consequences is inexorable, and apart from all creed and dogma we may profess, we must then undo what wrong we did here, then only shall we find peace and be able to progress. As to eternal punishment that is another fearful, soul-paralyzing tale. Time is finite, or, rather, our life here is so. Would a just, aye, and a loving God, punish infinitely offences and crimes committed in a finite period? All is law and order. If we suffer after death we suffer only what we have by violation of some law brought upon ourselves."

The man had spoken earnestly. He stopped now and smiled genially as he encountered the old man's quiet, questioning gaze.

"You think I've turned preacher in my mature years? No, those are ideas that have grown upon me for years, and I wish you shared them with me."

"I'll be bound you gave that woman something more substantial than your sympathy!" asked the old man. The question was so irrelevant that for a moment the other man

looked puzzled, then he laughed, but added seriously, "Suppose I had been the man, and that woman my wife?"

They had reached the corner of a busy street and parted. "I like your theories better than those of most people who talk about God and immortality," said the doctor quietly, "and I know you're a good fellow. Shake hands, good-bye."

The merchant gazed after him a moment, then sighed and looked at his watch.

WHO AND WHAT IS GOD? AN ANSWER TO PRAYER.

THE following lines were inspirationally written after a severe conflict between doubt and unbelief. The writer was brought up in the orthodox faith, viz., Church of England, was constant in attendance at all services—matins, evensong, festivals, fasts, etc.—was too greatly desirous to lead a pure and holy life pleasing and acceptable to God, who had always been pictured as a God of implacable justice and fury (†).

Circumstances necessitated leaving the home and Church and services of childhood, and threw the writer into the society of Christians, whose conduct, especially towards those under their authority at least, raised grave doubts as to the *Christianity* of these professors, which ended in an absolute withdrawal from them and from all services connected with their faith and belief, ending, indeed, in unbelief and atheism.

Perhaps the good angels who watch over us watched over and cared for this sceptic, for after several years of unbelief—years without much thought of God or holy things, except to turn them into ridicule—a change came, occasioned, as many are in this world, alas! by a crushing, heartrending sorrow. This of itself did not turn her to God, far from it; it was only a means of hardening the heart and making it more and more sceptical. Yet this sorrow after a time brought the writer into contact with one who broached the subject of Spiritualism, which (alas! that it should be so) was received with ridicule and contempt. Yet did the adviser persevere, and the "constant dropping" wore away the stone of doubt, and caused the heart-weary one to attend some meetings.

Much surprise was caused by many tests, yet still did the sceptic doubt (*unwilling* to believe), thrusting aside the tests and belief which were endeavouring to creep in. "There is no God." "What nonsense; 'tis only guesswork." "I won't believe," &c. Yet the influences, unseen, persevered in their work, until at last this poor, weary heart grew into such a state of chaos and confusion, and, alas! despair, that it cried out in agony and desire, "God! God! IF there is one, show me THYSELF!"

Many months passed, and one medium said several times, "You must write, WRITE!" "What?" "I know not; all I hear is Write, Write." Well, at last, thinking that if of old the angels *did* communicate with man, Why not now? I'll ask them and see. The prayer for help sprang from this heart so desirous of truth.

One beautiful night, when Luna sailed aloft, shedding on this sad earth her resplendent radiance, illuminating the land with her glad, sweet light, so soft, so elevating, that the heart got drawn up in aspiration, I was greatly impressed to go within and write. The words rushed through the brain much faster than the hand could move (although a very rapid writer), and, when finished, this is what was written:—

Our progress through the world is trouble and care;
Our egress from the world will be nobody knows where;
But if we do well here, we shall do well there,
And I could tell you no more should I preach a whole year.

Was it an answer to the earnest prayer, the intense longing, the eager aspiration to be shown God *as He is*? And ever since these words go on unceasingly ringing through the brain, until conviction has at length forced itself into the heart that God exists, that He is Love, that He is our FATHER, and *not* our JUDGE!

I hope these lines will bring the same comfort to others that they have to myself.

STELLA.

We see but half the causes of our deeds,
Seeking them wholly in the outer life,
And heedless of the encircling spirit world,
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

—Lowell.

THE TWO WORLDS.

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FRIDAY, SEPTEMBER 22, 1893.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

IT MUST BE SETTLED.

ONE of the most pressing questions for Spiritualists to face is, "How can we constitute our societies so that they can legally hold property?"

Halls are being built and property acquired under very loose conditions, and there will most assuredly be trouble in the near future unless something is done. "Trust deeds" are awkward things, and it is an open question whether a trust deed executed by a society of Spiritualists is legally binding. If the trustees were so disposed (we hope that no Spiritualist ever will be so mean and contemptible), we believe they could hold as *private property* any hall that Spiritualists might erect, and the society which appointed them would have no legal redress.

This state of things is a hindrance to the growth of the movement, and a remedy ought to be found. One gentleman suggests that societies should register under the Friendly Societies Acts, and thus bring themselves within the pale of the law. Another suggestion is that halls should be built by a joint stock company (limited liability), the members taking shares. In fact, various "suggestions" have been made, but nothing *definite* is known, and the whole matter is in a most unsatisfactory condition. The time for bequests "for the cause" in the name of any individual has most assuredly gone past. Co-operative effort is the order of the day, and the National Federation ought to be put upon a legal footing, so that it can hold funds, receive donations and bequests, and engage in truly *national* work. As we understand it the Federation is not a union of societies of Spiritualists, but the "Spiritualists' National Federation," and aims to undertake work on behalf of the whole movement of Spiritualism, and one of the most important tasks which it could, and in our opinion *should*, perform without delay is to obtain legal advice on this question of securing to societies the property acquired by them, so that it may not fall into the hands of individuals who will wrest it from its proper use to their own ends.

As regards the proposed "School of the Prophets," so far as we are aware there is no cut and dried scheme in existence. Mr. Ainsworth has merely made a liberal offer and several suggestions, and we publish others in this issue. If the movement is ready to take up the matter *seriously*, the best plan it seems to us would be to appoint a consultative committee to co-operate with Mr. Ainsworth, ascertain his views, consider the legal conditions, formulate a provisional scheme, and invite co-operation and subscriptions. A small committee at first would be all that is needed, to whom correspondents could send their proposals. The matter might eventually be brought before the National Federation. We see very little use in filling our space with letters on this subject. The time for action has come, or it must soon drop so far as *The Two Worlds* is concerned. At present it is a case of "everybody's business is nobody's," and a good deal of talk is going on, but we get no "forrader." We are not of those who cry it is impossible—it cannot be done. Almost everything is possible if we have faith and work hard. Shall the "ayes" have it?

THE PSYCHICAL SCIENCE CONGRESS

at the World's Fair has been eminently successful. It was promoted by Mr. Bundy, the late editor of *The Religio-Philosophical Journal*, to whom the credit for its origination is therefore due. In that *Journal* for September 9 we find the following remarks:—

"The Congress had had this good effect—it has awakened interest in the investigation of psychical phenomena such as could not have been aroused in any other way. All the great dailies of Chicago and many other papers throughout the country gave fair reports of the proceedings, devoting

more attention to the addresses of this Congress than to those of any other Congress belonging to the department of Philosophy and Science. Among a very large number of people the proceedings were the theme of conversation during the week. The editorial attitude of the press was not merely respectful, it was friendly and sympathetic. A number of the dailies freely conceded the claims of those who had arranged for the Congress, viz., the reality of a class of phenomena commonly unknown, which belongs to the province of science, and should be carefully investigated. The superficial and contemptuous opposition, such as was common a few years ago when psychical phenomena were mentioned, was entirely absent. A new mood has come over the press, fairly representing the intelligent and honest sentiment of the country. Surely these are significant signs of the times. They are auspicious of a future for psychical research and for the cause of spiritual truth quite in contrast to the opposition, misrepresentation and malignity with which Spiritualists and psychical investigators had to contend in the past. Certainly for this we have reason for congratulation. It is so with every reform. First, ridicule and contempt, then for a time ignoring the truth, when denial can no longer be made, and finally acceptance, with the desire to get all the benefit possible out of it in favour of the old customs and creeds. This is usually done by claiming credit for the new truth by the various persons and organisations that have unflinchingly opposed it.

"This Congress should not be without a lesson to Spiritualists. It shows that if judgment and discrimination are exercised in the selection of speakers, and if those who are known to be fraudulent, as well as those who are ignorant and superficial, are kept from participating in the proceedings, there is no difficulty either in securing the attention of the best class intellectually and socially, nor of gaining favourable consideration of the influential press of the country."

INCIDENTS IN THE LIFE OF A SEER.

By W. H. ROBINSON.

ONE Saturday afternoon, shortly after the events I have already narrated, I was sitting in my house in Chester-le-Street, when a gentleman named Mr. Daniel Heel, now deceased, visited me on business, accompanied by Mr. Pigford. While the three of us were conversing, Mr. Pigford, who was smoking, suddenly threw his pipe into the corner of the room, and fell back upon his chair. The glazed eyes, open mouth, and perturbed body frightened us exceedingly. The elder gentleman believed it to be an attack of paralysis, but, from the lesson I had received in my experience, I perceived it was a spirit seeking to control the medium.

I requested Mr. Heel to keep his seat, and in about five minutes the medium's lips began to move.

In reply to my enquiry the medium addressed me, in a broken voice and foreign accent, and said his name was Tobizis, and that he was a West Indian, and he had been a slave. He further informed me that he had been sent that afternoon to bring the young man to my house, "for his massa, who was a great white gentleman." I then asked for the name of the gentleman. Tobizis answered, "Sir Thomas Fowell Buxton."

He then told me the message, which was, "That I was to invite the medium to my home on the following day [Sunday], to have three or four neighbours, and also a reporter present, when Sir T. Buxton would disclose his identity and communicate certain particulars of his life."

The spirit then withdrew, and the medium returned to consciousness, and marvelled greatly at the strange experience. I explained to him that he was a medium, and he was at a loss to understand what I meant.

The following day the medium arrived at my request, accompanied by his friend, and, as I promised, the reporter and other friends were present.

Sir T. Buxton controlled the medium, and for two hours delivered one of the finest orations I have ever listened to, entering into full details of his birth, childhood, early education, his introduction to business, and ultimately to the House of Commons.

The past seemed to live again, in the stirring recitals of the passage, of the great Bill to abrogate West Indian Slavery.

We were also informed that Lord Brougham, Wilberforce and Macaulay, and many great Anti-Slavery reformers were present on this solemn occasion. He also informed us that

he desired his friends to know he was still living and active, and that he was determined they should know it.

After the address, I asked him if he would like me to send a report to his friends? He said, No; he would rather that I sent it to a London paper, and his friends would see it. I then wrote Mr. Burns, and the facts appeared in the *Medium and Daybreak*, in a condensed form.

About a fortnight after I received a note from a gentleman residing at Branstone Hall, in Staffordshire, who informed me that he was a grandson of Sir Thomas F. Buxton, and that his attention had been called to the startling particulars in the *Medium*, with the request that I should communicate further with him. I did so, and a pleasant interchange of communications followed, I acting as confidential agent from Sir Thomas to the grandson.

Without going into details, I would just mention one thing which the spirit wished, which may be of interest to temperance reformers. He begged me to ask his grandson to withdraw unreservedly from the great brewery firm with which his name had been associated, telling me further that he had been in "hell for many years," and that his connection with this manufacture of drink had cursed his spirit existence. And further, his great and good work on behalf of the poor slaves had not been sufficiently recognised, neither had his religious philanthropies received due prominence, owing, he believed, to his miserable connection with this infernal traffic.

I communicated this solemn message to his grandson, and this, unfortunately, concluded our correspondence; but I am glad to know that only recently it has been announced through the press that Mr. Buxton has retired from this great interest, and sacrificed something like a million pounds sterling. I may say that Sir Thomas requested me to *do as he requested, and leave the rest to God*, and this has always been the mode of his communications.

Space would not suffice for me to record the wonderful transactions which took place in the surrounding villages amongst the miners during the next two or three years. Suffice it to say that the solemn occurrence revealed in a startling manner the action of a Divine Providence, and Spiritualists can afford to throw the lie back into the face of those bigoted divines who dare to insult the British people in their public criticism that "Spiritualism is demonism."

By a strange combination of circumstances, I was, by the spirit influences, removed from my situation in Newcastle. I met a gentleman (accidentally, so-called) one day, who asked if I would accept a situation from him. This gentleman was Mr. Miller, of the Winton Ironworks. I informed him I had no knowledge of his special trade, but he insisted, and offered me a comfortable financial return.

Meanwhile, going to his house to talk matters over, and to coach me for my duties on the following day, he went to his library and took out "Dodd's Electrical Psychology." He said: "I think this is a book you will enjoy," and he informed me I need not return it, as he did not care to keep it in his library. Not having seen the book before I read it with delight, inasmuch as the whole *modus operandi* of spirit action was revealed therein.

By the situation kindly offered to me by this gentleman I visited the chief centres in Great Britain, and met with scores of mediums, who all contributed to my growing interest in the movement. I received tests and descriptions of deceased friends in numberless instances from mediums never having seen me before.

Meantime I was developing power myself. I felt some peculiar brain manipulations taking place, which affected my sleep, and produced uneasiness often during waking hours. I then began to communicate with the spirits through my finger and thumb, and soon was able to use these extremities as a very good battery for the transmission and reception of telegraphic messages. Names of long deceased friends were given to me, and I occasionally obtained gleams of the beyond, and prophetic messages, which I was requested to give to certain individuals. Nothing seemed to come amiss, even the awful prophecy of death I was made to reveal, which in some instances gave great umbrage to my friends, who were anxious to sustain the current respectability of ordinary life. They protested, and said if I persisted and did not cease these performances I might consider their friendship for me would terminate.

(To be continued.)

OUR BIBLE CLASS.

THE common cry of orthodox people, regarding Spiritualism, when they can no longer deny the facts, is: "The spirits are evil." If we retort, "No, they are angels," we are met with the assertion that "angels are not disembodied souls, but a distinct race of beings who never lived upon this earth." If we ask for proof in support of this assertion we are referred to the Bible.

The Jews *may* have believed that they were surrounded by non-human angels, just as the Greeks believed in gods, demigods, satyrs, and other monstrosities. We fail to find that the Jews had any better evidence for their demons or angels than the Greeks. We are informed that ancient mythology really personified the things and forces of Nature, and there is abundant evidence that not only were Apollyon, dragon, and other names ending in "on" employed to indicate the "houses" in the ancient astrological map of the heavens, through which the sun passed in the dark period of his passage through the underworld, when he annually descends into hell (Hades); but the names, Gabriel, Uriel, and others ending in "el" were used to designate those upper or celestial regions of the sky through which the sun passed in his glory and triumphed over the powers of darkness. Only on this method can one rationally interpret in accordance with well known facts much of so-called "Bible history"—the story of the temptation of Jesus by the devil, to wit.

To refer us to the Bible, therefore, for proof that angels are a superhuman race of beings is as sensible as to refer us to the same book in proof that the earth is flat!

When, however, we know that the word "angel" was employed to designate living men, prophets and priests, and, literally, means "messenger," we see how easily we may be blinded and misled by accepting the orthodox interpretation, which the translators have placed upon the text for their own purpose, just as they did when they put "witch" in the page headline and at the head of the chapter about the *woman of Endor*, and as they did when they inserted the phrase "familiar spirit" to please King James.

What a quagmire of supernaturalism or materialism we land ourselves in, for instance, if we accept the popular meaning attached to the word "angel" when we critically consider the story of Abraham on the plains of Mamre. The note at the head of the chapter (Genesis xviii.) says, "Abraham entertaineth *three angels*," but the verse says, "The Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day, and he lifted up his eyes and looked, and lo, *three men* stood by him." Abraham addressed these "men" as "my Lord," recommended them to wash their feet and rest under a tree while he killed and prepared a calf and Sarah baked cakes for them. Evidently *these* "angels" were *men*—mediums or messengers. One of them appears to have been the spokesman, and he is called "Lord"; the other two go on to Sodom, and in the next chapter are called "angels." Lot addresses these two as "my lords" and made a feast for them, but the people gathered around the house, demanding that the *two men* be handed over to them.

Nothing can possibly be clearer than that these so-called "angels" were human beings. The probability is that the story, although it abounds in inconsistencies and absurdities, is a grossly exaggerated account of the exercise of mediumistic power, but to suppose that these "men" were angels who never lived on earth, or even "materialised spirit forms," as some do, is, in our opinion, evidence of foolish credulity rather than sound sense or rational Spiritualism. The burden of proof that angels are superhuman beings, and indeed that *such personages exist*, rests on those who make the assertion, and they cannot quote the Bible in proof of itself.

We get another and similar instance of this confounding of terms in the remarkable story in Acts, chap. x. Cornelius, we are assured, saw "an angel of God" (messenger). Cornelius asks, "What is it, Lord?" Peter, in the trance, has a vision and hears a voice. Peter responds, "Not so, Lord." The voice, clearly a spirit Jew (else how could Peter understand his language?), reproves him—"What God hath cleansed," etc. While Peter ponders what the vision can mean, "the Spirit said," etc. In verse 30 Cornelius reports to Peter that "a man stood before him in bright clothing."

In this instance we have recorded experiences which are perfectly explicable in the light of Spiritualism, but incomprehensible without it. The ordinary Bible Christian dis-

poses of the whole thing at once by calling it "supernatural," and, without trying to realise or explain the circumstances, endeavours to make himself believe that he believes the story. He may, probably does accept it, but to believe it implies rational understanding and intelligent conception of what is believed. Hence, while he credulously adopts the record as an article of faith, he cannot comprehend or explain how these things could have occurred, and evades explanation by making another unphilosophical statement, viz., "with God all things are possible," failing to recognise that this assertion removes no difficulty, it merely introduces a new one. Because the narrative is found in the Bible, and the assertion is there made that the man, or angel, came as a messenger from God, he assumes that it is true, and affirms that God can do as He chooses, whereas it is clear that God cannot transcend Himself, cannot make a falsehood true. It is manifestly unreasonable to declare that all things are possible to God. He must necessarily conform to His own wisely ordained order. He cannot be law maker and law breaker at one and the same time.

There is not the slightest shadow of a shade of evidence in proof of the claim that the angels referred to in the Bible were a supernatural order of beings. There are many reasons against the claim. What would such creatures know of human sorrows, weaknesses, or trials? What would they know of human language, thoughts, and passions? How could they minister comfort to the sad and suffering souls of earth when they had never sorrowed or wept? Sympathy is born of fellow-feeling—they who have known what loss is can feel most for others in their bereavement. He who has been enslaved knows the value and joy of liberty, and can most truly sympathise with others who are slaves. Non-human angels would not comprehend the woes, temptations, struggles and difficulties of mortal life, and would be unfeeling counsellors and incompetent comforters. The mother who mourns the loss of her beloved would feel little consolation by being assured that one of these guardian angels watches over her. "What care I for your angels—they are strangers—I know them not. Oh God grant that my child may return, that I may know he lives; if only for a moment let me be assured that he loves me still." "Ask, and ye shall receive; seek, and ye shall find; knock, and the door shall be opened," says Jesus. "No," says the modern Christian, "you must not seek to lift the veil or pry into the unseen; only torturing, fiendish evil spirits can answer, and they will deceive you." We prefer to act according to the promise of Jesus rather than be deterred by the Christian.

VOICES FROM THE PEOPLE.

WHY AND HOW?

DEAR SIR,—Will you allow me to ask your correspondent, Mr. Wm. Shackleton, if he will favour a reader of your excellent little journal with a detailed account, in brief, of the exact reasons by which he has satisfied himself that the occurrence he narrates in your issue of the 8th inst. (which I perfectly accept as fact) is attributable to the action of the spirit of a deceased human being rather than the result of "clairvoyant prevision" in the "sensitive," whose name he gives in his letter, *rapport* having been established by the "key" handed to the latter? I use the term "clairvoyant prevision" merely as a tentative one—if any other (such as telepathy) is preferred I am equally agreeable. What I want is evidence of the *Spiritualistic theory*.—Yours truly,

20, Pimlico Road, London, S.W.

H. VENMAN.

RE THE PROPOSED SYMBOL.

We have not received any alternative design that is, in our opinion, equal to the one already selected. The price is objected to by some who think it could be done cheaper. We are making enquiries to ascertain if a reduction can be effected; the best way to reach that result would be to insure a sale of at least 500 right off, or if some wealthy friend would pay the £5 necessary to make the dies and tools they could then be sold for less. A "stud" has been suggested, but it could not be produced much cheaper than a pin. So far the response, in the shape of promises to purchase, has not been sufficient to warrant us to go on with the project. We will wait for another fortnight before we finally decide to either go on or abandon the scheme. If any friend who is interested can favour us with a design that will be more artistic we shall be pleased to adopt it.

A GOOD TEST.

SIR,—With your kind permission I will give you a very remarkable instance of the extraordinary powers, as a clairvoyant medium, of Mr. W. Wallace, the aged veteran in Spiritualism. I myself am not an ardent believer, but more materialistic in my views and like to seek Truth by test only, yet the experience I wish to relate has shaken my materialistic views somewhat. It was in this way: Last week a relation of mine entertained Mr. Wallace at his house, and in the evening I was present at a private sitting, with the avowed purpose of testing any manifestation which should arise, and, as I thought, thereby unmaking fraud. We had several knocks at the table (which I believed were caused by fraud). I thereupon asked that the spirit present would

spell out the name of my eldest cousin in Germany; this I knew no one present could do, as it was only known to myself. To my delight the table refused to do this. Now I knew that it was all guess-work, and said so. I also said that there was not a spirit, nor living person, in the room who could spell it. Mr. Wallace was sitting apart from the table in a corner of the room, apparently not taking much notice, but suddenly he said: "I see a name—first letter, F; second, R; third, A; fourth, N; fifth, Z—reading *Franz*." You will perceive my astonishment at hearing the very name spelled out I was using as a test. I cannot understand it. I merely mention this in the hope to receive some explanation which I am unable to give. E. R. V.

TRAINING INSTITUTE, &c.

DEAR SIR,—I should prefer to refrain taking part in any controversy respecting the necessity of every "medium" being well trained: it is so self-evident that its discussion appears useless. Mr. J. Smith asks a few questions which require a conditional answer. "What kind of teachers will they have?" It is manifest that some understand a "training institute" for mediums to be something similar to a theological college, with its qualified, distinctive professors to mould the minds of their students into some particular dogma, or spiritual shibboleths. The teachers, I apprehend, will be those who have the best knowledge and most practical experience of the most successful methods of mediumistic development, in all its varied phases. A training institute would, or should, aid in the further discovery of those subtle elements and conditions which are essential for the full development of those natural gifts, understood in their highest sense by Spiritualists—in a few words, by an educational method to accomplish the best ends by the best means in the unfoldment and exercise of mediumistic capacity. "What subjects would they study?" In my opinion, Spiritualism embraces and is related to every subject "under the sun," both in this world and in the next. The natural bent of each individual should have full play, and select those subjects most in harmony with their capabilities for private study, aided by classes or "circles" of a special character, in which all would receive general culture. "Who will be eligible for entrance?" Any person I presume who possesses mediumistic capabilities, which could, when developed, be utilised for public work, each applicant to be recommended, say, by some Spiritualist or one of the societies. "What will be the conditions?" That will depend upon the amount of pecuniary aid forthcoming. If sufficient funds can be raised to well and permanently endow "training institute, &c.," perhaps free admission; if not, those who are able to pay for their partial or entire training may be required to do so. "What shall we do with them after they are trained?" Make public use of them for the benefit of humanity. Briefly, these are the outlines of my answers to Mr. J. Smith, but they are only my opinions. All the necessary details would have to be arranged by the trustees appointed by the various societies. I claim no authority whatever to dictate what these conditions and arrangements shall be any more than any other Spiritualist: I only suggest. I am aware that a great deal can be said on both sides of this question, also that it has been broached far too soon. Our limited numbers and spare wealth do not warrant us, I am afraid, in its immediate establishment.—Yours truly,

Fruit Colony, Methwold, Norfolk,

Sept. 9, 1893.

JNO. AINSWORTH.

DO WE REQUIRE A TRAINING COLLEGE FOR OUR MEDIUMS?

DEAR SIR,—I think the only conclusion we can come to, from numbers of letters before us, is that *we do*. Some have an idea that the proposal to form a school of prophets is an attempt to restore monkery, priestcraft, and dogmatical slavery. Nothing of the sort. All we seek to do is, in time, to place before the public teachers able to cope with the existing evils—mediums who are truly developed, who will be an ornament to our school of thought—a missionary body of teachers, whose only interest shall be the good of the cause, the education of our children, and the entertainment and education of the masses. To form such a body a training college is necessary, and all residing in it would as necessarily have to conform to rules made for its government. Touching the question of its support, why not try a farm, rented for a few years, and looked after by a farmer whose wife or daughter could superintend the dairy? To meet the expense over and above that met by the farm, an order of "associates" might be formed who are willing to pay a small fee every month for certain privileges. Surely, out of the thousands of Spiritualists in England and Scotland a very substantial sum should be raised. If any of the mediums thus produced cared to dedicate their lives to the work so much the better—by their labours they could make the mission self-supporting, and stand before the whole world an independent school of teachers. Their college could be their home, their retreat when sickness and overwork laid them aside. Such a school could never become dogmatic, for progression is their watchword. When the first batch are ready let them be employed by the societies—let them form centres, and from them work missions. A certain sum could be retained from the proceeds of such missions, and dedicated to the use of the college, to an old age pension for the worn-out missionaries, and for the propagation of Spiritualism. In time a school might be attached, either at the college or in some large town, and an income thus derived. The movement, in whatever form it may be taken up, will call for a certain amount of self-sacrifice on the part of those interested; but, when the fruit is seen, how sweet, how precious will become that short time of inconvenience, and, as the fruit ripens, and branch after branch of the college spread themselves around, and their students win renown as the soldiers of "freedom," those who have thrown their mite into the treasury will receive the best interest for their money here and hereafter—seeing, as they will, that from their momentary want the wants of a nation have been permanently relieved. As to ways and means, I suggest: Start subscription cards for the Lyceum children, ask a collection of the societies, invite voluntary gifts from the well-to-do, give tea parties and bazaars. Take a leaf out of our neighbours' books, and beg hard and harder still until the means to do are acquired. Whatever you do, do quickly and with all your might, all your soul. Don't waste too much time; form a committee and invite co-operation, and see the result.

Manchester, Sept. 12, 1893.

TALLEYEN.

LONDON NEWS AND NOTES.

311, CAMBERWELL NEW ROAD.—A lively gathering in the morning, "Prayer" being discussed with warmth. Evening: Messrs. Boddington and Long gave addresses on "Physical death" to an overflowing audience. Mr. Boddington dealt briefly with the fact that the human family intuitively feel that physical death is not the end of man's existence. Mr. Long contended that death is a link in the chain of life, showing it to be not a punishment for sin but a law of decay which applies to all material substances. From birth till death of the physical body war is waged between decay and the recuperating forces within man. When the noonday of material existence is passed the forces that by rebuilding counteracted the wasting of the body become weaker and are unable to keep pace with the ravages of decay, and soon the body is rendered unfit as a habitation for the spirit, the true man, who has used that instrument as a means of learning and manifestation. The prison-house of material limitation in which the soul has long chafed is broken up, and that divine spark is free to continue with power and vigour (not subject to the material laws of decay and change) its march on the path of life to the goal which is the whitherward of all the children of God.—Charles M. Payne, secretary.

FOREST HILL. 23, Devonshire Road.—Thursday: Mr. W. G. Cootes gave very good psychometry. Sunday: Mr. Elphick read from *The Two Worlds* the "Seventeen elementary facts concerning Spiritualism," followed by an address from Mr. Dale upon the same subject. A very enjoyable evening.—J. B.

MARYLEBONE. 86, High Street.—Mr. T. Everitt lectured on "Evidence of Man's Conscious Existence on the Spiritual Plane." Apart from the interest attaching to the phases of personal experience recounted by Mr. Everitt, the address was a valuable contribution to the records of practical Spiritualism. The lecturer claimed that man in his essential being has a continuous and unbroken consciousness. During sleep, the inner senses were alert and active upon appropriate planes of existence. Thus we passed through a variety of different experiences of which, with some rare exceptions, we were quite oblivious when the consciousness was again manifested through the physical functions. This was illustrated by some narratives of striking experiences in connection with the mediumship of Mrs. Everitt and others. Amongst other examples which the lecturer adduced in support of his contention was one that may perhaps be introduced here. The unseen intelligence chiefly associated with Mrs. Everitt's mediumship, one day advised that Mrs. Everitt, who was at the time in weak health, should go and spend a short time with a Mr. Rogers and his family in a provincial town, a change which it was stated would be highly beneficial. Mr. Everitt raised the not unreasonable objection that as his acquaintance with the gentleman mentioned was of the most superficial character, the proposition involved considerable difficulties. The guide's reply was significant. Mr. Everitt was not (he said) to trouble himself. The matter had already been settled, not alone by the spirit helpers, but by the parties directly concerned during a conference on the inner realm of life, of which in their physical consciousness they were totally ignorant. On the following morning came a letter from the gentleman referred to, containing a cordial invitation to Mrs. Everitt to spend a short time with his family. The visit was duly paid and, as predicted, with the happiest results to Mrs. Everitt's health. The writer would have liked to submit a complete reproduction of this intensely interesting address, but this being impossible, he must content himself with a passing tribute to the ample fund of fact and experience upon which Mr. Everitt is ever willing to draw for the benefit of Spiritualism, whether to satisfy enquiry, to illustrate teaching, or to correct error and misapprehension. If we are to accept the *ipse dixit* of Mr. Everitt (and few who know anything of this gentleman will find any difficulty in this regard) even the few examples of practical experience he gave in this lecture are amply sufficient to vindicate thoroughly the Spiritualistic plea for active intelligent human beings at the back of supernormal manifestations, against the extravagant assertions of astral shells, and subliminal or super-liminal consciousness. Spiritualists should welcome every endeavour to promote a healthy, natural, and human Spiritualism in an age so largely given over to far-fetched and fantastic theories that aim either to invest the unseen with nameless terrors and illusive attributes, or to reduce its grand realities to the level of the charnel-house and the dissecting chamber. Miss Everitt kindly obliged us with Cowen's beautiful song, "Tears," which she rendered very sweetly. Sundays, Oct. 1 and 8, visit of Mrs. Green, of Heywood. Addresses on "Spiritualism," followed by clairvoyance. Enquirers and all friends specially invited to these meetings.—H. R.

STRATFORD. West Ham Lane.—The members of the society express their regret at the resignation of the two vice-presidents, Messrs. Breaaley and Spruce, on account of change of employment and removal, and beg to thank them, including Mrs. Breaaley and Mrs. Spruce, for their efforts on behalf of the society in the past. The following have been elected to fill the vacancies: Dr. Reynolds and Mr. J. Veitch, vice-presidents; Mr. J. H. Robertson, trustee; and Mrs. Lambert and Mrs. McCullum to general committee.—J. Raibow, hon. sec.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mr. Francis delivered a very able spiritual discourse upon "The power of prayer," which caused an instructive discussion, nearly all present taking an active part.

KING'S CROSS SOCIETY meet at 6-45, doors closed at 7 prompt, at The Sun Coffee Rooms, corner of Caledonian Road and Winchester Street. Friends and the public invited.

"NEWS FROM THE INVISIBLE WORLD." London: J. J. Morse, 26, Osbornburgh St., Euston Rd., London. 1d. A most interesting reprint of the Letters of the Wesley Family, together with John Wesley's extract from the diary of his father, Mr. Samuel Wesley, concerning certain very remarkable experiences in his house, similar to those described by Mr. Page Hopps in his book, "Death a Delusion." The letters and the diary will not convince the impatient and the incredulous, but they will be understood by those who have seriously looked into a subject of profound interest.—*The Coming Day*.

PLATFORM RECORD.

Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ASHTON.—Sept. 10: Good addresses from the controls of Mrs. J. A. Stansfield on "The Valley of Death," and "Freedom." Good clairvoyance. Sept. 17: Mrs. Stair's controls gave excellent and stirring addresses on "The position of Modern Spiritualism," and "Does Death end All?"—J. M.

ATTECLIFFE.—Sept. 13: Mr. Webb's guides answered questions from the audience, giving great satisfaction. Clairvoyance good. Sept. 17: Mr. Inman's guides answered questions, also giving clairvoyant and psychometrical delineations to an appreciative audience. Don't forget the Harvest Thanksgiving, October 1 and 2. Speaker, Mr. Tom Bamforth, of Slaithwaite.

BIRMINGHAM. Masonic Hall, New Street.—Mr. Timson paid us his first visit, and was well received by a large audience. At 3 he lectured on "The Diversity of Gifts," and at 6-30, "Death—what is it?" Dr. Baldwin presided on both occasions.

BIRMINGHAM. Smethwick, 43, Hume Street.—Sept. 10: The inspirers of Mr. Anson on "Life and some of its problems" were much appreciated. 17: Mr. Galloway on "Should Spiritualists become Socialists," was listened to attentively.—R. C.

BLACKBURN. Freckleton Street Old Grammar School.—The annual harvest festival was held, and Mrs. Green gave addresses on "Nature's Revelations" and "To be, or not to be," followed by good clairvoyance. The meetings were so well attended it gave us new life. We hope the large audiences will continue, and thank all who have given us their support with fruit, flowers, and labour. On Monday night we had a fruit banquet.—R. B.

BLACKBURN. Northgate.—Miss Jones gave good addresses, followed by psychometry and clairvoyance. Next Sunday, harvest festival. Mediums, Mr. G. Edwards and Miss Lily Pickup. Monday, Sept. 25, a fruit banquet, at 7-30; admission 6d. Refreshments provided.—C. H.

BLACKPOOL. Liberal Club, Church Street.—Mrs. Gregg gave very able discourses on "The World as angels see it" and "A Religion founded on reason, and established on works." The clairvoyance and psychometry which followed each discourse was remarkably good. The meeting at night was again very crowded, and no doubt much good was done.—W. H.

BRADFORD. Boynton St.—Harvest festival, Sept. 10. Morning: Circle; about 50 present. Mr. G. Galley's guides gave good advice to young mediums, as well as clairvoyant delineations. Throughout the day great power was manifested. Afternoon: Mr. Galley gave descriptions, and Mrs. Galley's guides spoke with much force. Evening subject was touching on the harvest. A spiritually uplifting day. On Monday a mothers' meeting and a "social" were held. Several persons gave recitations, songs, etc. Mr. Galley's guides gave medical advice, and the interest was unabated. After, some fruit was distributed, the remainder (fruit and vegetables) were sold. The whole proceeds went to pay off the debt, and in time we hope to be quite clear. All those who aided in the work are most deserving our best thanks for their willing aid. We should also intimate to secretaries of societies that Mr. Galley's address is 413, Manchester Road, Bradford.—T. S.

BRADFORD. 448, Manchester Road.—Mrs. Fred Schofield gave trance addresses on "Where Death comes from," and "When troubles overflow the soul," to very good congregations. Miss Marsden gave clairvoyance.

BRIGHOUSE. Martin Street.—Sept. 10: Mr. Beely being ill, Mrs. Brook spoke on "What are Angels?" Clairvoyance moderate. Evening: Mrs. Waterhouse's guide discoursed to a good audience on "The harvest is great but truly the labourers are few," with much zeal and sympathetic taste. Good clairvoyance, mostly to strangers. 17: Miss Patefield's guides, with their usual ability, spoke on "What shall I do to inherit eternal life?" Our friend, Mr. Foulds, of Bradford, read the lesson, and presided at night most creditably, when Miss Patefield's guides, on "Do the dead return?" gave every satisfaction, the room being full. Clairvoyance moderate. Mr. Williamson spoke and gave several satisfactory psychometric delineations.—J. S.

BURNLEY. Hammerton Street.—Speaker, Mrs. Wallis. Subjects "Ministration of Angels," and "Spiritualism and Socialism." The controls gave forth their ideas in a very able manner. Look out for the grand tea party and entertainment on Sept. 30. Tickets 9d. and 6d. All are welcome.—W. M.

BURNLEY. Guy Street.—Mr. Sutcliffe, of Rochdale, gave an excellent address on "Comradeship," to a good audience. Clairvoyance and psychometry good.

BURNLEY. Hull Street.—Mr. Golding's guides spoke on "There's a land that is fairer than day." Psychometry tests well received. Sunday next, harvest thanksgiving. We hope to see many friends to help us in our labours. Gifts in flowers, fruits, and vegetables will be thankfully received.—I. G.

BURNLEY. 102, Padiham Road.—A good day. Mrs. Singleton's guides gave grand discourses, especially in the evening on "In the sweet bye and bye." A clear representation of the homes over there; much appreciated; clairvoyance very good.

BURNLEY. Robinson Street.—We had the pleasure of hearing Mr. E. Hoskin, of Colne, on "The geological condition of the earth; is it a study beneficial to the human race?" and "Spiritualism, Theosophy, and Christianity," comparing the results of the teachings of each. Both addresses were full of interest, and will insure friend Hoskin a hearty welcome when next he visits us. Very successful clairvoyance.

BURY.—Quite unexpectedly we were favoured with a visit from the G.O.M. of Spiritualism, Mr. Wallace. We regret we did not know earlier, so that we could have given him a more fitting welcome in the shape of a crowded room, although we had little to complain of in that respect, and have given non-Spiritualists the opportunity of hearing a most grand and beautiful exposition of the truths and philosophy of Spiritualism.—A. N.

CARDIFF. Town Hall.—Mr. J. J. Morse, in spite of a severe cold, gave two fine orations. In the morning, "Spiritualism, a Gospel for the Here," was a splendid effort. The controls alluded to the not

uncommon charge made against Spiritualists of "other-worldishness." There is in human affairs so much conflict with circumstances, so much legislation dealing only with effects, which too often diminishes one evil only to create a greater in another direction, that the causes lying at the root of these evils and unpropitious circumstances remain untouched. Spiritualism discloses to the earnest student broad glimpses of the world of causes, which reveal the true remedies for existing ills, and, whether in relation to the affairs of mundane or of Spiritual existence, it has a vital bearing upon the guidance and conduct of human affairs—individual, social or national—in the Here and Now. In the evening, to a crowded audience, "The Borderland" was treated in an exhaustive manner; its three sub-divisions into the borderland of opinion, of fact, and of Spiritual life forming a masterly analysis of a most fascinating topic. Replies to questions this (Monday) evening, when a good meeting is expected will conclude Mr. Morse's visit; and we sincerely trust he will speedily shake off his present temporary indisposition.

DEWSBURY.—Sept. 14: Miss Crowther gave very clear descriptions to a fair audience. 17: Mr. Clegg gave good addresses to fair audiences. Mrs. Sands gave five clear clairvoyant descriptions, all recognised.

HOLLINWOOD.—Tuesday: Miss Halkyard's clairvoyance was much appreciated, 21 recognised. 17: Mrs. Rennie spoke forcibly on "The Home Over There," and "Is Spiritualism a Religion?" We should work out our own salvation, and we should soon have a better state of society. Listened to with rapt attention. Clairvoyance above the average and much enjoyed.—E. D.

LEEDS. Psychological Hall.—Sept. 10: Mrs. Crossley was absent through sickness. Mrs. Beanland kindly gave clairvoyance and psychometry. Attendance moderate. 11: Mrs. Gregg devoted the evening to psychometry and clairvoyance. 17: Mr. Rowling spoke well on "I will, I can't, I won't." 18: Mr. Newton gave clairvoyance and delineations of character to moderate audiences.

LEICESTER. 67½, High Street.—Harvest Festival. A good display of fruit and vegetables. Morning: Miss Wesley's guides affirmed that "we want more workers in the field to gather the people in." Eleven spirit descriptions, 8 recognised. The Misses Barsdon kindly sang a duet. Evening: Mr. Sainsbury's guides spoke on "The Sighs of the Times." The mind of man is rising superior to the priesthood, and putting aside the old fire and brimstone theory. Men's souls no longer quake for fear of God. Miss Kenney sang a solo. The Misses Barsdon sang two duets.

LEICESTER. Liberal Club.—Sunday evening: Mr. Clark spoke to a large congregation on "What went ye out for to see?" which was much appreciated. Mr. Smith and friends again favoured us with an anthem. A memorial service next Sunday evening for our departed sister member, Mrs. Coates. Flowers from members or friends will be welcome, brought not later than next Sunday morning. Sunday, October 1, harvest festival. Morning and evening: Mrs. Groom, of Birmingham. We want a few ladies to assist in decorating the hall. Friends are invited to contribute fruit, vegetables, flowers, and corn. The hall will be open, 6 to 8 p.m., to receive them, on Saturday.—R. Wightman.

MANCHESTER. Pendleton.—Afternoon: A circle, moderately attended. Evening, our choir gave us a service entitled, "Little Minnie," Mr. Corstorphine reading in an eloquent manner. Our committee thank our friends for their additional help. On Monday a good audience was much interested in the recital of experiences by Mr. Wallace, which cannot fail to do good. The collection, thanks to the kindness of the committee, was added to the Wallace Benefit Fund. Mr. Corstorphine contributed one of his fine readings.

MANCHESTER. Tipping Street.—Mr. J. C. Macdonald's controls answered questions handed up from the audience, to the evident satisfaction of all.

MANCHESTER. Spiritualists' Band of Hope.—Saturday, September 16: Several recitations were well given by the children, and readings by Mr. Tetlow and Mr. Lister. Our friend, Mr. Tetlow, gave a few remarks on "Temperance," encouraging the children to do all in their power to help it forward. Mr. Tetlow has kindly offered a prize to the member who succeeds in bringing the most members to the Band of Hope meetings till Christmas. Next meeting, Saturday, Oct. 7. We hope more elder members will make it convenient to attend.—J. W. Sims.

MANCHESTER. Openshaw. Granville Hall.—Morning: Mr. L. Thompson spoke on "Who are the saviours of Humanity?" Miss Barlow, Mr. Crompton, and Miss E. Walker gave good psychometry and clairvoyance. Evening: Mr. L. Thompson on "Who are the Heathens?" to a very large audience. Mrs. and Miss Barlow sang a duet, and Mrs. Barlow a solo; both very nicely. Miss Barlow gave good clairvoyance. A very large after-circle. Opened and closed by Mrs. Howard, who spoke well on "Spirit Return."

NELSON. Bradley Fold.—Miss Otterill's guides gave very nice discourses. Psychometrical readings to very fair audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—September 17: Through Mr. Victor Wyldes disappointing us were were left without a speaker. Mr. W. H. Robinson kindly filled the vacancy and gave an address, entitled, "Experiences in Spiritualism," in which he gave many marked proofs of the continued existence of man after so-called death. The discourse was received with much pleasure.

NEWPORT (MON.). Portland Street.—The guides of Mr. F. T. Hodson spoke on "The Heavens and Hells of Modern Theology." Clairvoyance, all recognised. Good audience. Remarkable clairvoyance has been given in our public meetings lately by our worthy president, Mr. F. T. Hodson. For the last three Sundays the whole of the descriptions have been fully recognised. In one or two instances descriptions have been given of relations who have passed on, though at the time the friends did not know of the facts which have since been confirmed by letter. The phases of mediumship exercised besides clairvoyance are as follows: Impersonation, Clairaudience, Psychometry, without contact, both of the spirit and the person to whom the description is given. The result has been we have an increase of mediumship every week. Good meetings and attendance.—W. H. J.

NORMANTON.—Our esteemed friend, Mr. J. Armitage, took four subjects from the audience. "The Trinity" was so minutely analysed that the most unlearned could understand, and the most bigoted Trinitarian could not but feel that he has no real basis for his belief. Evening, five subjects, viz., "What Superiority has Spiritualism over Christianity?" "Is the Bible to be taken as our standard of

morality?" "By what law do spirits return?" "The evolution of the soul," and "When and how did religion originate?" The answers are worth printing in letters of gold, and had they been given from any other platform would have gone the rounds of the daily papers.

NOTTINGHAM. Masonic Hall.—Mr. Wallis gave grand addresses, which were listened to with great attention and pleasure. Good audiences, but ought to have been still better, considering the large number of scientific men in the town. Evidently it is difficult to overcome their prejudices; their thoughts run in grooves, as with other people. Mr. Wallis made some useful remarks *re* the Wednesday meetings.—J. F. H.

NOTTINGHAM. Morley Hall.—Fairly attended meeting. The address was full of life and power. Subject, "For we know that after this earthly tabernacle is dissolved," etc. We hope to see a good attendance at the party on "Goose Fair" Thursday, Oct. 5, at 5 p.m. We want to pay the rent. Tickets 9d., children 6d.; after tea, 3d.

OLDHAM. Temple.—Sept. 10: Harvest festival. Our platform was beautifully decorated with fruit, flowers, vegetables, plants, and other decorations. Messrs. Lawton and Meekin gave short speeches. Mr. E. Rayner sang a solo, in his grand style, "The Musician and his Harp." Mr. Henry Taft was exceedingly successful in clairvoyant descriptions. At night, Mr. E. Rayner lectured upon "Biblical Spiritualism; or, in other words, The Spiritualistic Phenomena of To-day identical with the Phenomena of the Bible." He pointed out the various phases of mediumship; but it is useless for me to try to report this masterpiece, only a verbatim report could do it justice. For one hour and ten minutes the lecture was most interesting, and his case was well proved. Large audiences. On Monday, at a fruit banquet, the fruit was given in return for the price of admission. The sales of fruit and Sunday collections were exceedingly satisfactory. Sept. 17: Mrs. Groom, after an absence of three years, was with us. Many old friends came to meet her, and large audiences were well repaid. At night, our large hall was crowded. Subjects, "Spiritual Help" and "Spiritualism, its influence on mankind." She gave 36 clairvoyant descriptions, 31 fully recognised, in many cases giving correct names. If our cause only had more mediums like Mrs. Groom, fully developed, greater good would be accomplished.

ROCHDALE. Water Street.—Miss Venables's guides gave good addresses. Her clairvoyance was fairly successful. Fair audiences. Next Sunday, Mr. Thomas Postlethwaite. 30, Grand meat tea party, tickets 9d. and 6d.

ROCHDALE. Penn Street.—Mrs. Brooke gave good addresses, followed by very successful clairvoyance. 13, Public circle, but owing to lack of tuition on the part of the medium it drifted into a prayer meeting.

ROYTON.—Mr. B. Plant spoke well on "Spiritualism, a New Salvation," and "Was Jesus a Spiritualist and a Reformer?" Clairvoyance and psychometry.—J. O.

SALFORD. 2, Park Place.—6:30: Our esteemed member Mr. Kay gave an instructive address on "Prayer and Belief." Listened to very attentively. Usual after-circle, which was attended by a large and interested audience.—A. Bracegirdle, sec.

SHEFFIELD. Hollis Hall, Bridge Street.—Grand day with Mrs. France, of Huddersfield; large audiences, excellent addresses, and successful clairvoyance.—A. M.

STOCKPORT.—Mrs. Johnstone delivered powerful discourses to good meetings the hall being crowded at night. Impressive clairvoyance, recognised. The interesting ceremony of naming Edith, the child of Mr. and Mrs. Williams, of Gorton, was performed. Its spiritual name of Prudence was typical of the characteristics that would be displayed.

SOUTH SHIELDS. Stevenson Street.—Sept. 13: A local medium gave some good clairvoyance. Mr. Davison, from Gateshead, gave, to a full audience, a very interesting address on "The action of spirit on spirit." Clairvoyance by a local medium. A solo by Mr. Spencer was rendered in good style.

SOWERBY BRIDGE.—Mr. George Smith gave a stirring address on a question from the audience, viz., "The Future of the Spiritual Movement." He said that in comparison as the light of a candle was to the glorious light of the sun so was the Spiritualism of to-day compared with what it will be in the future, when mankind reason rationally and without prejudice. Excellent psychometry. Much enjoyed by a moderate audience.—G. H.

TYNE DOCK.—10: Mr. Davidson, of Gateshead, gave a good address to a large audience. 13: Members' quarterly meeting. We decided to commence week-night services, on Wednesday night first. Also to have monthly socials, first on Wednesday, September 27. Balance sheet read and showed £5 to be carried forward. 17: Mr. Wilson gave the address to a fair audience.

WAKEFIELD. Barstow Square.—September 10: Mr. Brook gave a good day all round, one test to your correspondent proved remarkably accurate. 17th: Two clever addresses by Mrs. Levitt to crowded audiences. Clairvoyance gave great satisfaction.—G. M.

WAKEFIELD. Baker's Yard, Kirkgate.—Mr. Ogram gave his experience and his guides spoke on "Spiritualism, a Key to the Bible," to a good audience.—J. D.

RECEIVED LATE.—Bradford, St. James: A good day with Mr. and Mrs. Marshall. Able addresses on "The Spiritual influences on the Material." Clairvoyance very good.—Rochdale, Regent Hall: Mrs. Craven's remarks on "Sowing and Reaping," and "Landmarks," were very appropriate for the harvest festival, the success of which surpasses any in connection with this society; fruit and vegetables were brought without reserve. Mr. Beck gave a vocal solo and the choir rendered an anthem in addition to a few special hymns. Mr. L. Pickup presided, Mr. F. Barker, organist. On Monday over 100 friends attended a fruit banquet and social gathering; fruit was equally distributed, and the vegetables and remaining fruit were sold. Mr. J. Barker presided; Mr. Fred Barker, pianist; Mr. John Beck acted as master of the ceremonies.

THE CHILDREN'S PROGRESSIVE LYCEUM.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Present, 53 members, 19 officers. Mr. Hunter conducted. Recitations by Edith Hunter and Thomas Thompson. A brilliant piano solo by Miss Stevenson, musical director, was much appreciated. Mr. Sewell, who has kindly consented to form a singing class, gave a short singing lesson.—M. A. B.

STOCKPORT.—A gratifying muster and good results. Mr. F. Hepworth broke a journey to Macclesfield at Stockport, and dropped in, but remained "incognito" till a few minutes before leaving.—T. E.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR OCTOBER, 1893.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY.—1, Mr. and Mrs. Hargreaves; 8, Mrs. Jarvis; 15, Open; 22, Mr. Essam; 29, Mrs. W. Stansfield.
 BATLEY CARR.—1, Mr. Barraclough; 8, Mr. and Mrs. Hargreaves; 15, Mrs. Burchell; 22 and 29, Open.
 BATLEY.—1, Miss Patefield; 8, Mr. Boocock; 15, Mr. Todd; 22, Mrs. Berry; 29, Open.
 BINGLEY.—1, Messrs. Foulds and Williamson; 8, Mr. Rowling; 15, Open; 22, Mrs. Jarvis; 29, Mr. T. Dawson.
 BRADFORD. Little Morton.—1, Mr. and Mrs. Clegg; 8, Mr. Essam; 15, Mrs. Russell; 22, Mr. A. Walker; 29, Miss Walton.
 BRADFORD. Milton Rooms.—1, Mrs. Berry; 8, Mr. Campion; 15, Quarterly Conference of Yorkshire Federation; 22, Mr. Swindlehurst; 29, Mr. and Mrs. Clegg.
 BRADFORD. Otley Road.—1, Mrs. Crossley; 8, Mr. R. A. Brown; 15, Mr. Rowling; 22, Mrs. Stretton; 29, Local.
 BRIGHOUSE.—1, Mr. Galley; 8, Mrs. France; 15, Mr. G. Newton; 22, Mr. Armitage; 29, Open.
 CLECKHEATON.—1, Mr. J. Lund; 8, Mr. Armitage; 15, Mr. T. Dawson; 22, Open; 29, Mr. Parker.
 HALIFAX.—1, Mr. Schutt; 8, Mrs. Beardshall; 15, Mr. Swindlehurst; 22, Mrs. Midgley; 29, Mr. Campion.
 KEIGHLEY. Lyceum.—1, Mr. and Mrs. Galley; 8, Mr. A. Kitson; 15, Mrs. Stretton; 22, Mrs. Bentley; 29, Mrs. Boden.
 LEEDS. Institute.—1, Open; 8, Mrs. Stair; 15, Mr. Inman; 22, Mrs. France; 29, Mr. Macdonald.
 SHIPLEY.—1, Mrs. Clough; 8, Mrs. Bentley; 15, Mr. and Mrs. Hargreaves; 22, Mrs. Shulver; 29, Mrs. Stretton.
 WAKEFIELD. Baker's Yard.—1, Mrs. Jarvis; 8, Mr. J. T. Dawson; 15, Miss Crowther; 22, Mr. Boocock; 29, Mr. Ogram.
 WEST VALE.—15, Messrs. Foulds and Williamson; 22, Mr. Whitehead.
 YEADON.—1, Mr. Rowling; 8, Open; 15, Mr. and Mrs. Galley; 22, Mrs. Hunt; 29, Mrs. Mercer.
 Quarterly Conference and public meeting, Oct. 15, at Milton Rooms, Bradford. Delegates meet at 10-30, for planning purposes, and also for making preliminary arrangements for Conference, which will be held at 2 p.m. Public meeting, at 6 p.m., to be addressed by Federation officers and workers. Refreshments at 12-30 and 4-30. Tickets, 6d. each. All meetings open to visitors. Collections at afternoon and evening meetings.—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury.

ASHINGTON.—1, Mr. W. Davidson; 8, Mr. G. Forrester; 15, Mr. Jos. Griffith; 22, Mr. W. H. Henry; 29, Mr. J. Wilson.
 BACUP.—1, Mr. Johnson; 8, Mr. Postlethwaite; 15, Miss Venables; 22, Mrs. Harrison; 29, Mrs. Hyde.
 BLACKBURN. Northgate.—1, Mrs. Gregg; 8, Mr. Lawton, Miss J. Bailey; 15, Mrs. Summersgill; 22, Mr. Manning; 29, Mrs. Russell.
 BLACKPOOL.—1, Mr. E. G. Birch; 8, Mr. J. Metcalf; 15, Mrs. Summersgill; 22, Mr. J. Walsh; 29, Mr. J. P. Dudley.
 BOLTON.—1, Mr. Rooke; 8, Mrs. Brooks; 15, Mr. Sutcliffe; 22, Mr. Gibson, Mr. J. Gibson; 29, Mr. Tetlow.
 BRADFORD. Walton Street.—1, Mrs. Mercer, 2-30 and 6 p.m., Harvest Thanksgiving; 2, at 7-45, for phenomenal; 8, Mrs. Stansfield, and 9, at 7-45; 15, Mr. Boocock, and 16, at 7-45; 22, Miss Patefield, and 23, at 7-45; 29, Mrs. Berry, and 30, at 7-45.
 BRADFORD. Boynton Street.—1, Mrs. Ingham; 8, Mr. and Mrs. Marshall; 15, Mr. A. Walker; 22, Mr. Essam; 29, Mrs. Hunt.
 BRADFORD. 448, Manchester Road.—1, Mr. Todd and Mrs. Webster, Anniversary; 8, Mrs. Thornton; 15, Mrs. Hunt; 22, Mrs. Shulver; 29, Mr. and Mrs. Alfred Marshall.
 FELLING.—1, Mr. J. Beck; 8, Local; 15, Mr. R. Grice; 22, Local; 29, Mr. Jos. Stephenson.
 GATESHEAD.—8, Mr. John Huggins; 15, Mr. J. Clare; 22, Mr. W. Davidson; 29, Mr. John Rutherford.
 HUDDERSFIELD. Brook Street.—1, Mr. Tetlow; 8, Mrs. Craven; 15, Miss Patefield; 22, Mr. Ringrose; 29, Mr. Rooke.
 HYDE.—1, Miss McCreadie; 8, Open; 22, Madame Henry; 29, Mrs. Stair.
 LEEDS. Progressive Hall.—1, Mr. Hindle; 8, Mrs. Levitt; 15, Mr. Essam; 22, Mrs. Jowett; 29, Mr. Lund.
 LONDON. Marylebone, 86, High Street.—1 and 8, visit of Mrs. Green.
 MANCHESTER. Pendleton.—1, Miss Gartside; 8, Mrs. Wallis; 15, Mr. Macdonald; 22, Mr. Rooke; 29, Miss Patefield.
 MONKWEARMOUTH.—1, Mr. John Huggins; 15, Mr. J. T. McKellar; 29, Mr. W. Davidson.
 NORTH SHIELDS.—1, Mr. W. R. Henry; 8, Mr. Jos. Wilkinson; 15, Mr. J. Wilson; 22, Mr. Joseph Hall.
 OLDHAM. Temple.—1, Mrs. Best; 8, Mr. W. Rooke; 15, Mr. W. Johnson; 22, Mrs. Gregg; 29, Miss Walker.
 ROCHDALE. Water Street.—1, Mrs. Hoyle; 8, Public Circles; 15, Miss McCreadie; 22, Miss Cotterill; 29, Mr. Mayoh.
 SOUTH SHIELDS. Cambridge Street.—1, Mr. Jos. Hall; 8, Mr. W. R. Henry; 15, Mr. J. Graham; 22, Open; 29, Mr. Jos. Wilkinson.
 SOUTH SHIELDS. Stevenson Street.—1, Mr. Jos. Griffith; 8, Open; 15, Mr. W. Davidson; 22, Mr. J. T. McKellar; 29, Mr. J. Graham.
 SOWERBY BRIDGE.—1, Mr. Ringrose; 8, Miss Cotterill; 15, Mr. P. Lee; 22, Mr. Rowling; 29, Mr. R. A. Brown.
 SUNDERLAND. Centre House, Silksworth Row.—1, Mr. Berkshire; 8, Mr. J. H. Lashbrooke; 8, Mr. R. R. Rostron; 8, Mrs. Yeates, 9, Mrs. Yeates; 10, Mr. Forster; 11, Mrs. Baldock; 13, Mr. J. H. Lashbrooke; 15, Mr. C. Thompson; 16, Mr. R. R. Rostron; 18, Mr. Griffiths; 20, Mrs. Baldock; 22, Mr. J. J. Carrick; 23, Mrs. Yeates; 27, Mrs. White; 24, Miss Berkshire; 30, Mrs. Baldock. Sunday Services at 6-30; week-nights at 8. Unity meeting each Sunday at 3 p.m. Musical evening each Thursday at 8 o'clock.

TYNE DOCK.—8, Mrs. Peters; 15, Mr. Jos. Stephenson; 22, Mr. Pickford; 29, Mr. John Huggins.
 WAKEFIELD. Barstow Square.—1, Mrs. Stansfield; 8, Mr. and Mrs. Galley; 15, Mr. J. T. Dawson; 22, Mr. Olliffe; 29, Mrs. Levitt.
 WEST PELTON.—8, Mr. Jos. Hall; 15, Open; 22, Mr. J. Graham.

BIRMINGHAM. Smethwick.—Anniversary services in the Public Hall, High Street, October 8, morning, afternoon, and evening. Music by W. Morrall. Singing by the choir. All friends welcome. Those from a distance will be accommodated. For information address R. Crichton, 43, Hume Street.

BRADFORD. 448, Manchester Road.—Sunday, October 1, fourth anniversary. Special hymns and anthems will be sung. Addresses by Mr. J. T. Todd, followed by Mrs. Webster. A hearty welcome.

BRADFORD. Spicer Street, Little Horton.—Tea and entertainment Sept. 30. Prices, 4d., 6d., and 8d. Good singers and good music. Elocutionist, Miss Dot Inman.

BRIGHOUSE. Martin Street.—Fifth anniversary services, Sunday, October 1. Addresses by Mr. Wm. Galley, of Cleckheaton, at 2-30 and 6. Special hymns and anthems by the choir and Lyceum scholars. Silver collection at the door. All welcome. Saturday, September 30: A meat tea at 4-30, entertainment, at 7, of songs, duets, recitations, dialogues, etc. Tea and entertainment: Adults 9d., children half-price. Entertainment only, adults 6d., children 3d.

BURNLEY. Hull Street.—Sept. 24, Harvest Thanksgiving. We shall be glad to see both old friends and new. Gifts in fruit, flowers, or vegetables will be gladly received. Friends, help us.—I. G.

BURNLEY. Hammerton Street.—Sept. 24, Mr. W. Wallace, the pioneer medium, at 2-30 and 6. Mr. Wallace will be pleased to visit friends, establish circles, and help investigators in the district for a few days. Address him at 164, Broughton Road, Pendleton, Manchester.

HALIFAX.—Saturday, Sept. 30, grand tea followed by a social evening. Admission, 6d.

HUDDERSFIELD. Brook Street.—September 24: Mr. E. W. Wallis at 2-30, "Influences"; 6-30, "Is man fettered or free?"

HYDE. Grammar School.—At 3-30 and 6, Mr. Mayoh, of Bolton, trance speaker. Mr. Thos. Wild, of Rochdale, will give clairvoyance. We give all Spiritualist friends a hearty invitation to help us to spread the cause in this neighbourhood.—W. F.

LIVERPOOL. Daulby Hall.—Members and friends please note, quarterly tea party, on Tuesday, October 3. The committee earnestly desire this meeting should be thoroughly well attended, that the friends may come into closer contact after the holidays, and make the coming sessions second to none in good old Daulby Hall. Tea at 7 prompt. Tickets, 1s. Let us be up and doing.—Cor. Sec.

LIVERPOOL. Psychic Church.—First public anniversary. On Friday, September 22, a tea meeting will be held in the Albert Hall, Virgil Street, Liverpool. Tickets, 9d. each. On Sunday, September 24, at 7 p.m., a special service in the church.

MANCHESTER. Tipping Street Lyceum.—Fifth anniversary Sept. 24, at 2-45 and 6-30. Special hymns by the Lyceum children, conducted by Mr. John l'Anson; organist, Miss Fearnley; speaker, Mrs. Hyde. Parents and friends, help the officers to make it a success.—T. J.

MANCHESTER. Tipping Street.—The half-yearly business meeting will be held on Saturday, Sept. 30, at 7-30, when it is hoped all members who can possibly make it convenient to attend will do so. On Friday, Sept. 22, Mr. W. Wallace will relate his experiences in Spiritualism, at 7-45 p.m. Friends, rally round him.

MISS E. WALTON's address is now Minnie Street, off Kensington Road, Knowle Park, Keighley.

MR. J. C. WINDER is open to occupy the platform. Address, 28, Ward Street, Eccles New Road, Weaste, Manchester.

MR. T. POSTLETHWAITE would like to be engaged for Sundays. Address him 23, Millar Street, Rochdale. He should be kept busy, as he is an acceptable speaker and gives good tests.

MR. W. PROCTER, of 50, Argyle Street, Barrow-in-Furness, trance and inspirational medium, is open for twelve engagements in 1894, one in each month. Terms on application.

MR. L. THOMPSON and Miss E. Barlow (aged 12) are prepared to accept engagements from societies on reasonable terms. Miss Barlow is an exceptional clairvoyant, and Mr. Thompson gives forcible and good addresses and poems. Secretaries address him, 21, Wellington Street, Rochdale.—[Advt.]

NEWCASTLE-ON-TYNE.—Sept. 23, Mr. J. J. Morse, of London. Séance with "Strolling Player," 7-30 p.m., admission 3d.; 24, 10-45 a.m., "The Wages of Life," 6-30 p.m., "The Salvation of Death"; 25, replies to questions, 7-30 p.m.; Oct. 1, Mr. J. Armitage.

OLDHAM. Temple.—September 24: Mrs. Wallis at 2-30, "Familiar Spirits"; at 6-30, "What are the advantages of Spiritualism." Oct. 1st: Re-opening of our P.S.A. Services.

ROYTON.—Sept. 24: Harvest thanksgiving. Speaker, Miss Cotterill. SHEFFIELD. Hollis Hall.—October 1 and 2, Harvest Festival.

TYNE DOCK.—Wednesday, September 27, a supper and social at 7 p.m., price 9d. Friends from surrounding societies invited.

WALSALL. Central Hall, Bradford Street.—Public Tea at 5-30, and Entertainment at 7, Monday, Sep. 25. Prof. T. Timson, D.P.E.P.A., will give one of his popular and amusing entertainments on "Phrenology and Character." Tickets 9d. Sep. 24: Prof. T. Timson, morning and evening. Oct. 1, Harvest Festival; Mrs. Wallis, morning and evening. Gifts of fruit, flowers, or vegetables, from any friends will be gladly received by Mr. G. E. Aldridge, Queen Street, Wolverhampton, or the sec., Miss Bennett, Shaw Street, Walsall. Oct. 8, Mr. T. Postlethwaite, special services. Collections for Cottage Hospital.

WILL speakers please correspond who will come for 2s. 6d. and expenses in 1894, to Progressive Hall, Leeds?—C. Levitt, 17, Danube Place, Geldard Road.

YORKSHIRE FEDERATION.—The secretary has removed to 13, Bromley Street, Hanging Heaton, Dewsbury, where he will be glad to hear from or send information to any friendly enquirer or society desirous of further knowledge as to the work and prospects of the Federation; also societies having any suggestion to make relative to the business of the Conference at Milton Rooms, Bradford, on Oct. 15, please send them on as early as possible.—Wm. Stansfield, sec.

PASSING EVENTS AND COMMENTS.

LOOK DOWN the "Sunday Services" guide and if you detect any errors kindly send us a postcard giving correct particulars.

WE REGRET that Mr. Morse is suffering from a violent cold, and hope he will soon be better.

CORRESPONDENTS who send enquiries requiring answers by post will oblige by enclosing a stamped envelope.

WE WILL SEND, post free, the five previous issues containing the discourses on Diabolism, Re-incarnation, and Theosophy, for 6d.

SUNDERLAND SOCIETY is actively engaged and has a long programme for *Special October Meetings*. (See "plan.") We trust they will be eminently successful.

"TRULY A GRAND NUMBER" is the verdict on our last issue. We fulfilled our promises. We have copies to sell; orders will be welcome. 12 for 1s. post free, 25 for 1s. 9d. post free.

LANTERN SLIDES.—We do not possess any slides for lantern exhibits, neither do we know where such can be obtained suitable for a lecture on Spiritualism.

THANKFUL FOR SMALL MERCIES.—It is, perhaps, well to cultivate a thankful disposition, but it strikes us as a little incongruous that Harvest festivals should be held, when statistics prove that the harvest this year is one of the poorest for many years.

WE HAVE HAD to reject a number of "reports" lately owing to the post office charge of 1d. each. *Nothing* but the actual "report" may be sent, and the envelope should be marked "news," if only a halfpenny stamp is used.

THE DEBATING SOCIETY promoted by Manchester Spiritualists will commence their autumn session on Tuesday, October 11, at 8 prompt, at Corbridge's Café, Lever Street, off Piccadilly, Manchester. A number of speakers and mediums have kindly promised to co-operate, and a first-class syllabus will be issued shortly.

THE WALLACE BENEFIT FUND.—Mr. Taylor desires to acknowledge, towards the above fund, 2/- from Mr. Lamb and A. J. Pemberton, 2/6, also 14/- collected at the Pendleton Experience meeting, S. S. Chisnall, 3/6. Other donations will be thankfully received and acknowledged by Mr. T. Taylor, 12, Park Avenue, Cheetham Hill, Manchester.

"I AM GLAD to tell you that the sale of *The Two Worlds* is on the increase. I have got Mrs. Davis, of Fore Street, Upper Edmonton, to place one in her window, and we hope to do a good work this winter. We shall commence on Sunday, October 1, at seven sharp, at 38, Eastbourne Terrace, Town Road, Lower Edmonton. Mrs. Mason, of Shepherd's Bush, will give clairvoyance.—W. E. W.

"I LIKE THOSE LECTURES by Bro. Morse," writes Mr. J. Swindlehurst, "there is the true ring in them—plenty of strong 'hallelujah' pervades them; they ought to go in pamphlet form and sell like butter. In 'Our Bible Class' you have 'struck it.' The lessons are gems—just what is wanted. When I read them I fancy myself a scholar again receiving lessons. They must be useful in their present form."

SECRETARIES AND SPEAKERS PLEASE NOTE.—"I have almost daily application for addresses of secretaries. To supply this important need I send you a list for publication next week whereby all applicants can be met. Will secretaries keep me notified of changes? Mediums and speakers will considerably assist the record by sending to me their addresses for publication in a following issue, also their terms and open dates.—Fraternal yours, T. Taylor, hon. sec., National Federation, 12, Park Avenue, Cheetham Hill, Manchester."

MARRIAGE.—In the forenoon of Saturday, Sept. 16th, at the Freckleton Street Rooms, Blackburn, the marriage ceremony was again witnessed by a few devoted friends, who had assembled to wish joy and happiness to the most interested parties then assembled. Mr. J. Swindlehurst came from Preston to officiate and conduct the matrimonial service, the couples being Thomas Theckston and Mrs. Elizabeth Margaret Pickup; also James Edsforth to Miss Susannah Pickup—the marriage service thus taking somewhat of a dual nature. Immediately after the service the newly-married couples departed on their honeymoon to the sea-side, amidst the congratulations and good wishes of the friends.

MACCLESFIELD: AN INTERESTING EVENT.—A good number of the members and friends of the Macclesfield Society assembled together on Monday last for the purpose of presenting to Mr. Rogers, the late president, photos of himself and wife, and also an illuminated address, expressing the appreciation of the members for their work in the cause. As regards Spiritualism in Macclesfield, Mr. Rogers is certainly the father. For some 19 years he has laboured incessantly for the cause, sparing neither time nor money in endeavouring to spread the truth, and, when driven from the town by the bigotry of his former friends, has on many occasions walked 16 or 17 miles in order to occupy his position as president. Rev. Rushton, Messrs. Houlton, Twigg, and Hayes made a few remarks on the magnanimous work of Mr. and Mrs. Rogers. Mr. Rogers suitably responded, thanking all for the present, which he should prize, not on account of its monetary value, but for the good spirit in which it was given.

TO CORRESPONDENTS.—Arcanus: Many thanks, will use yours on "Man" in a few weeks; re symbol, the matter is "hung up" for a time. T. Firth: We think our pamphlet No. 1, "Does Man Live after the Death of the Body?" meets your suggestion. J. Chapman: Cannot use at present. J. M. Hervey: Spiritualism explains and makes conceivable some of the so-called "miracles," but many of them are myths misapplied and supernaturalised. W. R. Tomlinson: We are very crowded just now, "Koot" must wait, he was a poor coot anyway when he had to plagiarise from a lecture by Mr. Kiddle and palm it off as a "precipitated" message. E. M. Robertson: Mr. T. Taylor, hon. sec., 12, Park Avenue, Cheetham Hill, Manchester, would be pleased to enroll you as an "associate," and supply you with all information. J. Langford: Yes, there are people in both worlds who delight to have their little joke; we have known instances, though rarely, of spirits who have sought an opportunity to pay off an old grudge. W. Stansfield: We rely on secretaries to keep us posted, if they fail we cannot help ourselves. C. W. McGinn: We have no intention to debate with the party in question; we have never advocated free-love, unless the statement of Jesus, "that ye love one another," is free-love; we cannot accept the responsibility for what friends or foes say. A. B. Cantab: We would suggest that you communicate with Mr. J. J. Morse, or with

the secretary of the Corresponding Society; they may have more time to reply to your queries than is at our disposal; kindly excuse us. A. W. Smith: See in "Passing Events" Mr. Aldridge's replies to the interviewer. Geo. Craig: Thanks for your descriptions, they may come useful some day. J. Clayton: You criticise the form rather than the substance, and take exception to phrases, and seem to mix up the reporter and speaker; only a verbatim report would warrant your contentions, and our space at disposal is too limited for that kind of controversy.

AN EXPLANATION (1).—Mr. G. A. Wright writes: "My attention has been drawn to two paragraphs which have appeared in the 'Passing Events.' Kindly allow me to say that, with respect to my lectures at Foleshill and Banbury, I have stated or done nothing but what, in my opinion, is quite consistent with Spiritualism. I have always been a Christian—at least, I try to be. I have yet to learn the difference between Christianity and true Spiritualism. To me they are one and the same. However, come what may, I have fully made up my mind that I shall lecture for any cause that has for its object 'the elevation of humanity.' I have adhered to my 'principle,' which is 'Love one another.' Personally, I am broad-minded enough to see the good in all, and to work for the good of all. In conclusion, let me say that I have come, after patient and careful deliberation, to the decision not to accept any platform work in connection with societies any more. There is a broad field outside in which I can work, free from any federation or clique. Thanking one and all for past favours—I remain, most truly yours, G. A. Wright, 51, Knox Road, Wellingboro'."

A FEW HALIFAX SPIRITUALISTS held a séance at the house of Mrs. Hardy, Blackpool, on Sept. 10th, with very satisfactory results. Mrs. Hardy's son Harry, aged 19, being the medium. The first manifestation was knockings, and then very beautiful lights of various colours floated round the room. A tambourine floated about and played very nicely. Then some lively, beautiful music was played on a harp, cheering up the sitters, the harp being placed on the medium's chest. Mrs. Hitchen was requested to kindly remove it. She did so, and when it was put down it continued to play beautifully, to the delight of all. An imitation was given of church bells ringing. A ring was taken from a gentleman's hand and placed on the medium's left hand, then changed to right hand, each hand of the medium being held between the hands of two sitters all the time. A large dining-table was lifted three or four inches from the floor without any hands being on it at the time. A chair was placed on the medium's head, resting on his shoulders, his head being through the bars; then the light was turned up, and all questions to the medium were satisfactorily answered. The above was witnessed by Mrs. Hitchen, Mrs. Lund, Mrs. Jackson, Mrs. Ward, Mrs. Stansfield, Mr. and Mrs. Hardy, Mrs. Binns, and Mrs. Marshall, all of Halifax; Mrs. Whitaker, of Blackpool; and a lady friend from Sheffield.

ROME OR REASON?—The *Weekly Register* says: "Among the many ways that lead to Rome is the Spiritualistic way—a way trodden by large numbers of units, both in England and America, during the last half century, and destined, perhaps (?), to be trodden by whole classes and groups of persons, as the *real phenomena* of Spiritualism—the *very slayer of materialism*—are more and more forced on the study of mankind." The italics are ours. These Catholic papers refer Spiritualism to the devil, how, then, can it do the good work of slaying materialism? A quotation from *The Month* purports to record how an investigator was led to accept Catholicism through the agency of a spirit Catholic priest. Moral: Spiritualists should beware of Jesuits both in and out of the body. The individual who reports her experiences was fit soil for the Catholic seed. She was not guided by reason, but was a firm believer, a Churchwoman, and only transferred her faith from one Church to the other. Such people are not ready for, nor capable of enjoying, the intellectual life and liberty which true Spiritualism brings. The Catholics are welcome to make the most of the odd captures they may make. For every one they win to the Church, Spiritualism takes away a hundred, and will lead myriads more to assert their independence.

IN MEMORIAM.

We sincerely regret that our good friends, Mr. and Mrs. J. Mc G. Munro, sustained a sad bereavement in the departure into spirit-life of their bright, little laddie, Archibald Brown, aged 15 months. Our heartfelt sympathy goes out to our friends in this hour of trial.

LEICESTER.—On Sunday, Sept. 10, Mrs. Coates, aged 74 years, one of our members, after a few hours' illness, passed to the higher life. She was an active worker in our midst, always willing to render assistance in distress and to the society. We hope our loss will be her gain in spirit life. It cast quite a gloom over the members and friends at the evening service, and great sympathy was shown by them on behalf of the bereaved family.—R. Wightman.

On Tuesday, Sept. 12, Mrs. Susan Walton passed on, at 9, Frechold Street, Rochdale, in her 75th year, after a long and tedious illness. She was the mother of a large family, and a widow, her husband and all her children—save one son, who is left to mourn her loss—having passed on many years ago. It was the writer's privilege to become acquainted with her about twelve years since, when he first began to investigate Spiritualism, and among all the Spiritualists he has since met there is none more faithful nor one who lived more really among the spirit people than she did. She was always happiest when some medium was with her in her own home, or when in the private circle at the house of a friend. When she was in health she would seldom be absent from our jubilee meetings, and when she could not attend it was her greatest disappointment. She and her husband were mainly concerned in the earlier development of Mrs. J. A. Green, of Heywood, who, at Mrs. Walton's dying request, performed the funeral ceremonies. Prior to leaving the house a hymn was sung, and Mrs. Green, under control, spoke a few suitable words to the friends. The interment took place in the Heywood Cemetery, in the presence of her relatives and a few Spiritualist friends who had been specially invited. The ceremony in the mortuary chapel, and at the grave side, was of the most solemn and impressive character, and although it has long been the pleasure of the writer to be closely associated with Mrs. Green, both in her private and public mediumship, he has never heard fall from her lips anything so beautiful before. Hers was the language of a friend paying suitable tribute to virtues over the dead body of her friend. The obsequies were brought to a close by singing "Thy will be done."—P. Lea.